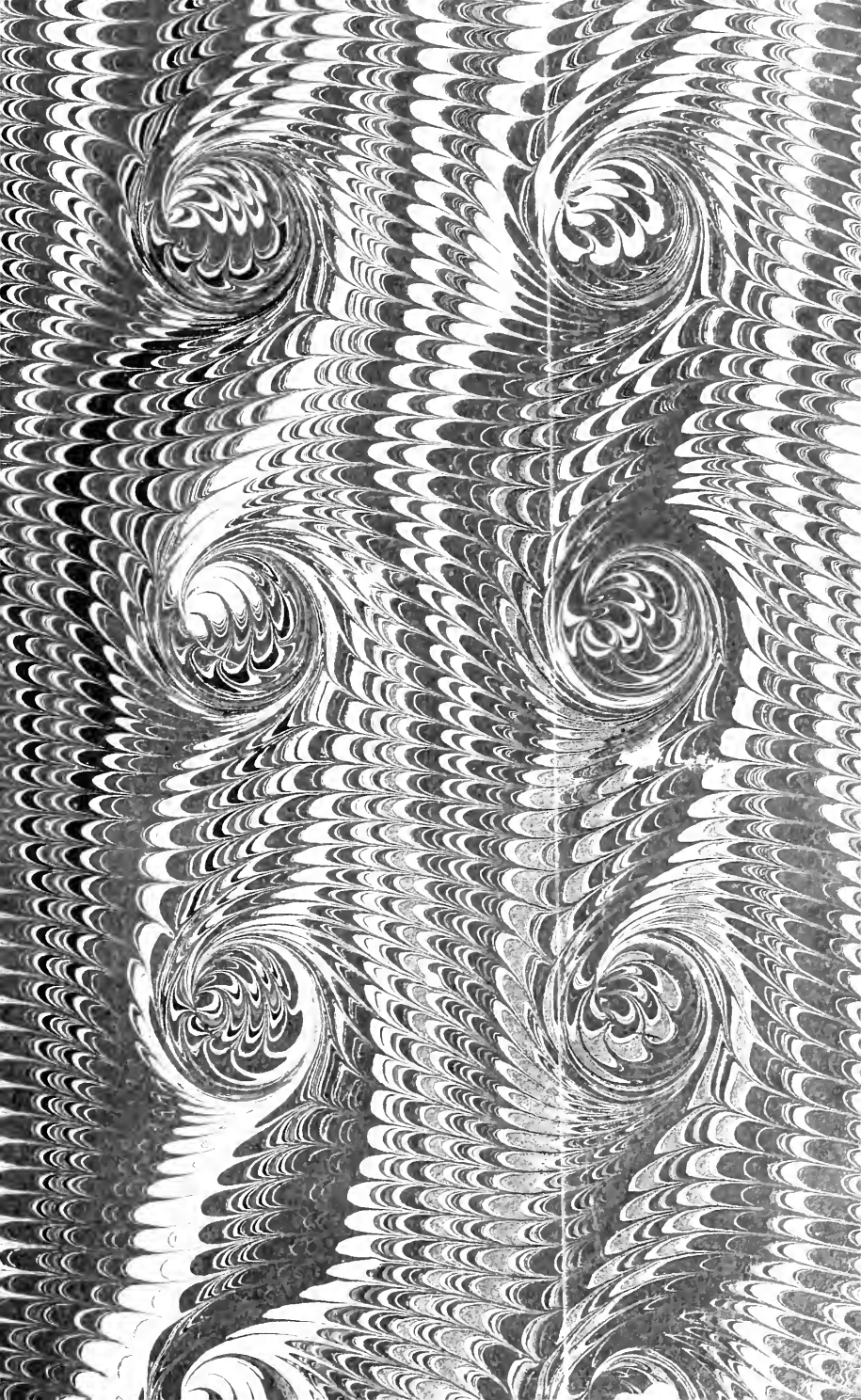


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HALELVIAH

OR,

Britans Second Remembrancer.

(1641.)

BY

GEORGE WITHER.

PARTS II. and III.

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HALELVIAH or, *BRITAIN'S* second REMEMBRANCER. The second Part, consisting of *Hymns* Temporary. The Authors *Protestation, Petition*, and *Charge* concerning these *Temporary-Hymns*.

The third Part, containing *Hymns* Personall.

(*Lotwodes*, p. 2966 : *Hærlitt*, Wither. No. 21.)

HALELVIAH

OR,

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and *Charge* concerning these
Temporary-Hymns.



Orasmuch as things wel intended, and good in their own Nature, may be wilfully perverted, or misunderstood : And, because the great Enemy of *Devotion*, hath from some of these *Hymns* (heretofore published) taken occasion, to make them unserviceable to others, and mischievous to me, yea, and so prevailed, that men

L 4

con-

contrary in opinion to each other, have joyned in converting that into a means of my Temporall undoing; which I prepared for the Spirituall profit of others) I do hereby protest, that I neither approve, nor desire to cherish the observation of *Iewish, Popish*, or of any other Superstitious *Dayes, Times, or Seasons*. But, from the *Dayes and Times*, which in our *Church* and *Common-wealth*, are warrantably and piously observed, for the furtherance of our *Sanctification* (or for the better, and oftner, *Commemoration* of GODS mercies;) And from those *Daies, and Times* also, whereof generall notice is yeerly taken for *civill* ends, and purposes; I have rather fought and found Opportunities, to root out *Superstition*; and to bring to *Remembrance* MERCIES and BENEFITS (past, present, and in hope) which ought to be more thankfully considered.

Our Observation of *Daies, Times, and Seasons* in this *Church*, is neither *Iewish* nor *Popish*. And I unfainedly beleieve that
if

if these Times of *Commemoration* had not been ordained, fewer, by many Thousands, had heard of those *Mercies*, *Benefits*, and *Mysteries*, which we *Commemorate*: And, *perhaps*, if these *Anniversaries* were neglected, many would quite forget them; and the following Generations, become ignorant of them altogether.

For, our Christian *Festivals*, and other *Observable Times*, do give unto *Us*, occasion to *tell*; and unto our *Children* the like Occasion to *Aske* why such *Times* are observed: And this was the prime *Intent*, and right use, as well of those *Jewish Festivals*, which were observed by *Divine Right*; as of the *Daies of PURIM*, and of such other as were Ordained by *Civil Constitution*. And I am undoubtingly perswaded, that the *Moralitie*, of those *Observations* continues, though their ceremonial part be abrogated, yea I beleeve they are so *exemplary* to us; that we are obliged by their Example to take all pertinent, and Convenient Occasions, (from

L 5. *Daies*,

Daies, Times, and every other good *Opportunity*) to commemorate GODS *Mercies* and improve our own *Pietie*.

I beseech my *Readers*, therefore, (by the *Band* of *Christian Charitie*) that these *Meditations* may not be made unprofitable unto them by their prejudicating, or suspecting my Intentions, or the consequences of these *Temporary Hymns*, to be, in any degree, guilty of promoting *Superstitious Observations*. And I charge them by the Feare of GOD, and as they will answer it before his *Judgement-Seat*, that they make not these *Meditations* unserviceable to others, by begetting, (through unjust Censures) doubts, or scruples in weake, and Devout *Christians*, without Cause.

GEO. WITHER.

H Y M N

HYMN I.

For the Day-present, or the Last-Day.

The last shall be first, and the first shall be last. For as the Day-present, is the first of those that are to come ; So it is the last of those which are past ; and, may be to us, the last Day of all. We have therefore, made it an occasion to remember us of that Last-Day, which no man shall escape.

Sing this as the Lamentation.

SO much who knows, that he can say
His *Last*, this Minute, shall not be ?
Or, who can tell, but that this Day,
Will be the last, his Eye shall see ?

And, therefore, how far off foe're,
The Worlds *Last-day* from us we place,
The morrow next, it will appear,
To him, that hath fulfilled his Race.

And *Sorrows* CHANGES he shall Ring ;

Or *Joyes*, blest HALELVIAH, sing.

2 How dull, how blind, how mad ! therefore,
Are we who now this Day enjoy,
(And, are not sure of one day more)
If we, this time, shall misemploy ?

If we GOD'S *Voice* refuse to hear,
Now, Vs he calls on, to repent :
Anon. perhaps, we shall with fear,
Beyond the founts of *Grace*, be sent .

To

To be confin'd, where *damned-Soules*,
And *Sathan*, rages, Roares, and Howles.

3 If Daily, we in Sin waxe old ;
And ev'ry day grow more to blame ;
Our *Judge* how shall we then behold,
When Heaven and Earth, are in a Flame ?

And, if our hearts, no pleasure takes,
To heare him, when in *Peace* he comes,
How shall we beare it, when he speaks,
In wrath, our everlasting-Doomes.

And, saies, in his inflamed Ire,

Depart into unquenched Fire ?

4 LORD, whilst this *Day of Grace*, doth shine;
Whilst thou dost speak to us, in Love,
So let us mark each *Word* of thine,
That, Faithfull *Hearers*, we may prove.

So let us walk ; so let us work ;
Whilst this faire-*Day-light*, is posselt,
That, when *Deaths Evening* waxeth dark,
Our *Flesh*, in *Hope*, may sweetly rest.

Vntill that *mortall Night* be done ;

And *Day-immortall*, is begun.

5 And, when *Times Vaile*, is rent, away,
(Whereby ETERNITY is hid)
When thou shalt all things, open lay,
Which ere we *Thought*, or *Said*, or *Did*;

Among *Times Ruines*, bury so,
Our failings (through our Tract of Time)
That, from these *Dungeons*, here below,
We to celestially *Thrones* may clime.

And,

And, there, to our *Eternall-king* ;
For ever, H A L E L V I A H sing.

H Y M N I I.

For the Lords Day, or Sunday.

This Day G O D created the Light ; and distinguished Day from Night. Vpon this Day of the week C H R I S T rose from Death ; and upon this day, sent down the Holy-Ghost upon his Disciples, &c. and as upon this Day, God rested from the work of Regeneration ; therefore the old Sabbath was translated to this Day, with every Dutie which is essentially, and not ceremonially pertaining thereunto.

Sing this as the 100. Psalm.

GREAT Lord of *Time* ! great King of Heav'n !
Since weekly thou renew'st my Daies,
To Thee, shall *daily* Thanks be given,
And, *weekly* Sacrifice of Praise.

This Day, the *Light*, ('T I M E S eldest-born)
Her glorious Beames, did first display :
And, then, the *Evening*, and the *Morn*,
Obtained first, the name of D A Y.

2 The D E P T H, with *Darknesse*, blackempald,
(That, out of which the *World* was made)
And, which *Deep-waters*, thou hast cald,
Vpon this Day, *beginning* had.

And, as upon this *Day*, it was,
On which C R E A T I O N was begun,

So,

So, on this *Day*, thy Work of GRACE,
In ev'ry part, was fully done.

3 For, on this *Day*, thy CHRIST arose;
And, *Victor* over *Death*, become.

This *Day* he conquer'd all his Foes,
And put them to perpetuall shame.

Vpon this *Day*, it pleas'd thee,
Thy Sacret *Spirit* down to send;
That, men with Gifts might furnish'd be
Vpon thy *Gospel* to attend.

4 This *Day*, therefore, we fet apart,
For holy *Rest*, and holy *Rites*;
And, ev'ry sanctified Heart,
To celebrate this *Day* delights.

No *common-works*, thereto, belong;
(Except much need requireth so)

Nor will we in a *Common-Song*,
Present the Service which we owe.

5 Therefore, that now to thee ô LORD!
The fitter *Offerings*, bring I may,
Thus, to thine honour, I record,
And sing the Blessings of this *Day*.

So, let me sing; So, minde them, still,
And, all my life, so thankfull be;
That, when my Courfe I shall fulfill,
Thy *Grace* may draw me up to Thee.

6 Discretion grant me so to know
What Christian *Sabbaths* do require;
And Grace my Dutie, so to do,
That, I may keep thy *Law*, intire.

Not

Not *doing*, what should not be *done* ;
 Not things *omitting* which are due ;
 Nor *overburdning* any One,
 With *Sabbath-Rites*, unjust or new.

7 Yea, let me rest my *Body* so,
 That to my Soul I do no wrongs ;
 Nor in *Devotion* heedlesse grow,
 What to my *Bodies* Rest belongs.

But both in *Soul* and *Body*, LORD,
 Let me to sanctifie this day,
 According to thy holy Word,
 That I may *Rest* in Thee, for aye.

HYMN III.

For Munday.

*On Munday, GOD made the Aerie Firmament,
 whereby Mankind, and every living Creature upon
 Earth enjoyeth, all the common Benefits of Na-
 ture ; and which this Hymn partly commemo-
 rateth to the praise of GOD, for his Mercifull
 Providence in this Daies-work.*

Sing this, as the former.

THIS Morning brings to minde ô GOD !
 The Making of that *Aerie-Spheare*,
 And Spreading of that *Skie* abroad,
 Whereby we now Surrounded are.

It was that *Fabrick* which thy hand,
 Vouchsafed, on this *Day* to frame,

To

To bound the waters under land,
 From those which are above the fame.
 2 This *Airie-Firmament*, both keeps
 All *breathing-creatures*, here below,
 From suffocation by those *Deeps*;
 And meanes of *Breathing*, doth bestow.
 To us, this *Firmament* convayes
 Those Dewes and Show'rs, which oft we need;
 And all those pleasant summer-dayes,
 Whence profits, or delights proceed.
 3 Yea, by this *Firmament*, we gain
 The vision of refreshing *Light*,
 And thereby do as well obtain
 The use of *Hearing* as of *Sight*.
 For this dayes workmanship ô LORD,
 I praise thee now ; and humbly pray
 That I may thankfully record,
 Thy dayly-Blessings ev'ry day.

HYMN IIII.

For Tuesday.

G O D is magnified in this Hymn for separating the
 Land from the Waters, & for graciously furnishing
 the earth with hearbs and Trees for Mans use. For
 this was that work whereby G O D manifested
 his Power and Providence upon this day of the
 first-week,

Sing

Sing this as Te Deum.

WHEN *Land* and *Sea* that mixed were,
 In one confused Masse,
 Did first distinguished appeare,
 As on this Day it was ;
 A creature usefull, then began
 The *waters*, first, to be.
 And, then, a dwelling fit for man,
 The Land was made by Thee.
 2 Thoudidst, likewise, the Ground command,
 All fruitfull Trees to breed.
 And, cause to spring out of the Land,
 Each Hearb that beareth feed.
 The profit which arises thence,
 On *Man* thou didst bestow ;
 And, he hath reaped, ever since,
 The fruits that yearly grow.
 3 This Day, therefore, thou praised art,
 For thy *Preparing-Grace*,
 In setting *Land*, and *Sea* apart,
 To give us dwelling-place.
 For what the *Garden*, or the *Field*,
 Doth for our use afford ;
 And, for what *Woods*, or *Orchards* yeeld,
 I praise thee too ô LORD !
 4 And, LORD, I pray thee, since the Land,
 Is fruitfull still to mee;
 And faithfull unto thy Command,
 Let me be so to Thee.

Yea,

Yea, since those works are all confest
 Right good, which thou hast wrought,
 By me, let one *Good work*, at least,
 This Day, to passe be brought.

HYMN V.

For Wednesday.

The Heavens were upon this day first adorned with Stars, and with those two great Luminaries whereby Dayes and Nights ; Times and Seasons are guided and Distinguished. And, to praise GOD for these, and for those many blessings of Pleasure, Profit, and Conveniencie, thereby enjoyed ; this Hymn was composed.

Sing this as the 100. Psalm.

THIS Day, the *Planets* in their *Sphaeres*,
 And those faire *Stars*, which night by night,
 Have shin'd so many thousand yeares,
 Receiv'd their *Being*, and their *Light*.

Vpon this day were first begun
 Those *Motions* LORD, by which we know,
 How *Dayes* do passe, how *yeers* do run ;
 And, how the *Seasons* come and go.

2 The SUN was then ordain'd by Thee
 To rule the *Day* ; and give it light.
 The MOON and *Stars* were made to be
 The Guides and comforts of the *Night*.

For *These*, therefore, thy Praise I sing ;
 And, for the blessings, which to *Man*,
 The

The *Sun*, the *Moon*, or *Stars* do bring ;
 Or brought, since first, the *World* began.
 3 For enterchange of *Nights* and *Dai*es ;
 For *Winter*, *Summer*, *Spring* and *Fall*.
 For all of these, I give thee Praise ;
 For, Thou gav'st *Beeing* to them all.

When *Sun*, or *Moon*, or *Star*, I view.
 Let them, so make me think on Thee ;
 That, as *Dai*es, *weeks*, and *yeers* renew ;
 I may renew my Thanks to Thee.

H Y M N V I.

For Thursday.

*The Waters upon this day of the first week were
 made fruitfull in Fish and Fowle, for an Addition
 to Mans profit. Upon this day, our blessed Re-
 deemer, began his most bitter Passion for our sins.
 This Day he instituted the Sacrament of his Last-
 Supper ; promised the Holy-Ghost our Comfort-
 ter ; prayed for us ; uttered many divine Precepts,
 Counsels, and Caveats for the Instruction and
 Consolation of his Church ; all which are here
 commemorated.*

Sing this as the 22. Psalm.

L O R D. that, there might no vacant-place,
 In all this *world* be found ;
 But, that the Riches of thy *Grace*,
 Might ev'ry where abound.
 This Day, the *Waters* had command,
 Both *Fish* and *Fowle* to breed ; That,

That, *Sea*, and *Aire*, as well as *Land*,
 Might help in time of need.
 2 And, as if all these Dainties, LORD!
 For us, too little were,
 Which *Land*, and *Sea*, and *Aire* afford,
 Enlarg'd, thy Bounties are.
 For, as upon this Day (oh CHRIST)
 Thou gav'st thy *selfe*, to be
 The *Bread of Life*, to ev'ry Guest,
 That shall believe in Thee.
 3 Thy Promise on this *day*, was made
 The *Holy-Ghost* to send.
 This *Day* we many counsells had,
 From thee, our *Blessed-Friend*.
 The Evening, likewise of this *Day*,
 Began thy *Bloodie-sweat*,
 And, Thee, that night, he did betray,
 Who feasted on thy meat.
 4 Therefore in ev'ry *week* of *Days*,
 I just Occasions find,
 Thee for this fifth Daies works to praise;
 And keep the same in mind.
 LORD, let me alwaies mindfull be
 To praise thee to my pow'r;
 Since I have cause to think on Thee,
 And thank Thee ev'ry how'r.

HYMN

HYMN VII.

For Fryday.

The Beasts of the Earth, and all creeping Things were made upon this day. Mankind, this day, received being from the dust of the Earth; and upon this day of the weeke, the Son of God suffered on the Crosse for our Salvation; all which are to Gods glory commemorated in this Hymn.

Sing this as the Lamentation.

THE sixth Daies Light may weekly bring,
Such things of moment. still to mind;
That, *Hymns* and *Songs* of Praise to sing,
I many just Occasions find.

For, ev'ry little worme I see,
And, ev'ry Beast, I looke upon,
Remembrances are made to mee,
Of that which on this day was done.
2 As on this Day, these, first were made.
As on this very day, likewise,
That *Root*, whence I my *Being* had,
Out of the *Dust*, did first arise.

And (though our *Grandam* was the same,
Which *Beasts*, and *Wormes* to light did bring)
Man, by G O D s grace, this Day, became
Chief *Lord* of each created thing.

3 This

3 This Day, moreover, when by Sin,
Possessions, Honours, Life, and all,
For ever, Forfeited had bin,
G O D, had compassion on our Fall.

And, that we might not be undone
Without all hope to cure our losse)
Vpon this Day, his onely S O N,
Did suffer for us, on the *Crosse*.

4 This Day, the Scorn, the spight, the pain,
Which I deserved to endure,
My blest *Redeemer* did sustain,
That I might *Saving-health* procure.

This Day, with *nailes* his Flesh was torn ;
This Day, the *Speare* did wound his side.
This Day, he wore a crown of Thorn.
This Day, for me, my *Saviour* dide.

5 L O R D, let the Mercies of this day,
No Day, hereafter, be forgot.
Let not an houre quite passe away
Wherein, thy servant minds them not.

At least, vouchsafe, that, whilst I live,
I may record them once a week ;
And, let this *Hymn* occasion give,
That, other men may do the like.

H Y M N V I I I.

For Saterdag.

*Vpon this day, G O D rested from the Works of Crea-
tion. Vpon this Day Christ rested in the Grave
after*

*after he had finished the painfull works conducing
to the Restauration of Man-kind. Therefore Me-
ditations tending to the praise of GOD, in the
Commemoration of these Mysteries, which are the
effect of this Hymn.*

Sing this as the 4. Psalme.

HE that can in a moment space
Build *Worlds* (as he shall please)
And, needeth neither *Time*, nor *Place*,
To work, or take his ease ;
This *Globe*, to *Furnish*, and to *Frame*,
Did fixe Daies Leafure take :
And, having finished the same,
A *Resting-Day*, did make.
2 When, likewise, his *chief-creature* was
By *Sathans* wiles, undone ;
He limited the *work of Grace*,
A certaine *Time*, to run.
And, he who did regenerate,
The self same Day, did rest,
Which he who all things did create
Had for that Reason, blest.
3 Within his *Grave*, upon this Day,
Our *Saviour* did repose ;
And, took the Sting of Death away
When he from thence arose.
This Day, the Rigour of the *Law*,
Began to be alayd,

And,

And, that which kept in *servile-Awe*,
 Now, makes us not afraid.
 4 Vpon this Day, each *Jewish-Rite*,
 Both Death and buriall had.
 Their *Sabbath*, was abolish'd quite,
 And uneffectuall made.
 For, why should we the *Tipes* embrace
 Or in their *Shades* abide,
 When their true *Substance* comes in place,
 Which they but typifide?
 5 The FATHERS *Rest*, this meaning had
 That (while *Times* course did last)
 Here, no *new-creature*, should be made ;
 When fixe Dayes work were past:
 The *Resting* of his Blessed SON,
 Declares, that never more
 Should either *suffred* be or *done*,
 Offenders to restore.
 6 LORD, let me also now begin
 A holy *Rest* to make.
 Let me, from all the works of Sin,
 My Rest, for ever, take.
 Let so my *Lusts* be mortifide ;
 In CHRIST, so bury me ;
 That, I with him, who for me dide,
 To life, may raised be.
 7 As long as either *weekes* or *Dayes*,
 To me shall be renew'd ;
 Let that, which may advance thy praise,
 Be still, by me purfu'd.

And,

And, when the *Evening*, and the *Morne*,
 My last of dayes hath made ;
 Let me in Peace, to thee returne,
 From whom, I *Being* had.

H Y M N IX.

For Dayes of Publike, or Private
 Humiliation.

*In private, or publike fasting Dayes, some are desirous
 to expresse their spirituall passions in holy Song ;
 and, because many mens Affections are best moov-
 ed to a zealous performance of such devotions, by a
 Mournfull-Melodie, these following Medita-
 tions, are prepared for that purpose.*

Sing this as the former.

Foul-*Spirits* may, our hearts possesse,
 (As C H R I S T himself did say)
 From which no man can us release
 Vnlesse he *Fast*, and *Pray*.
 And, so, both *Sins* and plagues there be
 Whose cure, we may despaire,
 Vntill, oh L O R D, we come to Thee
 By *Abstinence*, and *Praire*.
 2 Not that our *Sufferings*, *Suites*, or *Cries*,
 Can merit what they crave :
 But, that we may the better prize
 The Pitty, we would haue.

M And

- And that, by such a Discipline
Our *Flesh*, the better may
Submit unto those *Laws-divine*,
Which all men should obey.
- 3 For, what oh LORD, availes it Thee
If we Repent, or not ?
If we, or *Full*, or *Fasting* be,
What profit hast thou got ?
That thou art *prayed*, that thou art *prais'd*.
The good is ours alone ;
And, that to *Joy* we may be rais'd,
Thou, sometime, letst us *none*.
- 4 Our Paine, thou tak'st no pleasure in ;
Or, to behold our Teares ;
But that they might prevent the sin,
Which bringeth endlesse cares.
To see thy People *Feast*, or *Sing*,
(And, merrie, still, remaine)
To Thee much more Delight would bring,
If they could sin refraine.
- 5 Since thou so gracious art oh LORD !
So gracelesse, why are we ?
And, why so backward to afford,
More pleasing Fruits to Thee ?
Oh ! grant since thou requirest nought
From us, but for our Blisse,
That nought may more of us be fought,
Then, *Thanks* to yeeld, for this.
- 6 Forgive then all that is *misdone*,
Neglected, or *misfayd*.

Remove

Remove the *Judgements*, now begun :

Keep off, the *Plagues* delayd :

And, that thy *Mercy* justly may

Our Fears, and Fall prevent ;

Sincerely, let us, ev'ry day,

Our Dayly sins repent.

7 For, swine-like, to the myrie Bog,

If we againe returne,

(Or, to our vomit, like the Dog)

In vaine, we *Fast*, and *Mourne*.

Nay, worse will our estate become :

For, when *Expulſed-fin*,

Re-enters to a *cleansed-Roome*,

It sev'nfold Guilt, brings in.

8 With us, LORD, let it not be so ;

But, more upright, each day,

More sanctified, let us grow ;

More warie, in our way.

That we may passe our Future Daies,

Without Offence, or Blame,

In holy Mirth, and Songs of Praise,

In honour of thy *Name*.

H Y M N X.

Another for the like *Times*.

*This Hymn contains an humble confession of our
Guiltines in the breach of the whole Moral-Law ;
and in our abuse of the Law of Grace also ; with
an earnest desire, that God would have mercy upon
us.*

M 2

Plung'd

PLung'd in Grief and in distresse,
Humbly we intend oh G O D !
Our 'Transgressions to confesse,
In a sadly sounding *Ode*.

At thy Footstool, we appear,
Grieved for our Follies past ;
And untill our suites thou hear,
No refection we will tast.

*Heed, with gracious eies we pray,
Our contrition, L O R D, this day;
And wipe all our Sins away.*

2 Thou oh G O D ! ev'n Thou, art he
Who from Egypt mysticall,
(When as there, enslav'd were we)
Freely, didst Redeem us all,

For which grace, a vowe we made,
Thee to serve, as G O D, alone :
Yet, we other *Gods* have had ;
And, forgot what Thou hast done.

*We, (as Deities) ador'd.
Things, more fit to be abhor'd.
Yet, Have mercie on us L O R D.*

3 Though we know, that on thy *Foes*,
Dreadfull plagues thou dost inflict ;
And, that thou art kind to those,
Who thy just *Commands* respect.

Yet, of Thee, our *Fancie* saines
Likenesses, which like thee not.
And *Idea's* in our braines,
To thy wrong, are oft begot.

Idol-

Idol-makers we have bin :

Our chiefe zeale we spend therein

L O R D, *have mercie on our sin.*

4 In thy *Name*, we were babtized,
And thy *Name*, oh C H R I S T, we beare.
But, that grace we have not priz'd,
As thereby, oblig'd we are.

We have tooke on us in vaine,
That great N A M E which we professe ;
And yet seeme in hope, to gaine
Thy acceptance, ne're the lesse.

Many waies, we are to blame,

By prophaning of thy Name,

But, oh L O R D, forgive the same.

5 In our hearts, it was imprest,
(Though corruption blurs it now)
That we should to *Man*, and *Beast*,
Times of needfull *Rest*, allow.

And, lest froward *Nature* might
This great *Moral*, take away,
(To preserve that common-right)
Hallow'd was the *Seventh-day*

But, this Precept, we deprave.

This great Law, we broken have ;

And, for this, we mercie crave.

6 We our *Parents* honour not,
(As thy *Precepts* do command)
Neither those, who us *begot*,
Nor the *Fathers*, of this *Land*.

Nay, our *Ghossly-Parents*, oft,

M 3

(Who,

(Who, in us, would *Grace* beget)
 For their Love, are Jeer'd and Scoft ;
 And, their words at nought are fet.

Of this Fault, we now have sense :

Oh ! forgive that great Offence ;

Lest thy Justice root us hence.

7 We, of *Murthers*, are not cleare,
 Though no Blood our hands have spilt ;
 For, in us those *Passions* are,
 Which have drawn on us that Guilt.

Hate and *Wrath*, in us are found.

Cruell Thoughts, and slanderous Tongues,
 Which oftentimes, our Neighbours wound,
 Which no lesse then murderous wrongs.

Double-did in blood are we :

For, oh CHRIST, we murderd Thee.

Yet, now, pardoned let us be.

8 We Adulterers have been ;
 Lustfull hearts, and wandring Eies,
 Make us many waies uncleane,
 Which no fight, but thine, espies.

Both by *Deeds*, and *words* unchast
 Soild in *Soul* and *Flesh*, we are ;
 And, have greedily embrac't
 Pleasures, which unlawfull were.

Cleanse us, LORD ! from ev'ry spot :

Youthfull-Sins, remember not :

But oh ! let them be forgot.

9 Many waies we *rob* and *Steal*,
 More then ev'ry Neighbour knows ;
 And, with few, so justly deal In

In performance, as in flows.

By Deceit, or els by Force,
On our Breth'rens Right we ceaze :
And, although they bring a curse,
Stolen-waters, greatly please.

*But, now, LORD we do repent :
Therefore, what thy Justice ment,
Let thy Mercy, still, prevent.*

10 *Falshood* we have testifide,
When the *Truth*, we should have said.
G O D and *Man*, we have belide ;
And, the Righteous-cause betrayd,

Whence, to others, often springs
Not *Losse-temporall*, alone ;
But, in *Everlasting-Things* :
Some, are by our *Lies*, undone.

*L O R D ! we now lament these wrongs :
Therefore, pardon what belongs,
To False-Hearts, and lying-Tongues,*

11 Thanklessly we have repin'd,
At what is on us bestown ;
And, in others *Lots*, we find
More Delight, then in our own.

And, such *Longings*, are the cause,
Of increasing our Offence.
Yea, the Breach of all thy *Lawes*,
And, all Folly flows from hence.

*L O R D ! with grace our hearts inspire,
To confine each loose-Desire ;
Or, to quench that hell-bred-Fire.*

12 We have broke, before thy Face,
Not thy *Law* of *works*, alone,
But, against thy *Law* of *Grace*,
We have oft, and much misdone.

In an humble F A S T, this Day,
At thy feet, we therefore, fall.
Hear us, heed us, L O R D, we pray ;
And, forgive our errors all.

*Let this Day of Penitence,
Blot out ev'ry past offence ;
And, remove thy Judgements, hence.*

H Y M N X I.

For a Day of publike Rejoycing.

*It is usuall upon dayes of Rejoycing to expresse more
folly then Thankfulness; to him who hath vouchsafed
the cause of our Exultation. Therefore to rectifie
that oversight, and to direct our mirth to the glory
of G O D, this Hymn is provided.*

Sing this as the Magnificat.

L O R D, thou hast fil'd our hearts with Joy
And, that hath mov'd our Tongues,
Their Tunefull Voices to imploy
In singing Praisefull-Songs.
Rejoycings, in our dwellings are ;
With mirth our *cups* are crown'd ;
And Shouts of Gladnesse, ev'ry where,
Throught our streets, do found.

2 L O R D

- 2 LORD! whence comes all this *merriment*?
Whence flows it but from Thee?
From whom all pleasant things are sent,
To those that Thankfull be.
Our Faithfull *Hopes*, thou hast made good,
Thou hast made voyd our *Fears*:
Our *Foes* desire, thou hast with stood;
And, dri'de up all our Tears.
- 3 Let not this *Joy*, by *Fires*, and *Bells*,
By *Noise*, alone, be known;
By *Faasts*, or *Healths*; but, someway els,
(And better wayes) be shown.
Yea, since thy *Mercy* from on high.
This *Joy*, on us bestow'd;
Let *Works of Mercie*, sanctifie
The *Gladnesse*, we have shew'd.
- 4 Let us, to those that are *Distrest*
A word of comfort Speake;
Relieve the *Needy*, and *Opprest*;
Add Strength unto the *weake*.
So, GOD will change our *Outward Mirth*,
To such *Internall-Ioy*,
That, nothing, whilst we live on earth,
Our Comfort shall Destroy.

HYMN XII.

For the *Birth day* of any Man or
Woman.

They who observe their Birth Dayes, (which many anciently have done, and some yet do) may hereby be remembred of such Meditations as are pertinent to this Anniverfarie ; and GOD may be thereby, the more often praised for our Temporall Being.

Sing this as the former.

L O R D ! on this Day, thou didst bestow
A breathing-Life on me.
This Day, an Actor, here below
I, first, begun to be.
And, but few Rounds, the Sun hath made,
Since, I, that now am here,
No portion of an Effence had,
Except, in Thee, it were.
2 But, now, there is a *part of me*,
(And, L O R D, from Thee it springs)
That shall both *nam'd*, and *numbr'd* be
With *Everlasting Things*.
And, that, which *Time*, doth weare away,
Times-Ruine, will restore,
To be rejoyn'd thereto, for aye,
When *Time* shall be more.

3 We,

- 3 We, now, are thy *Probationers*,
And, as we run this *Race*,
The *Life which is to come*, prefers
To Honour, or Disgrace.
And, they which here, the Pathway misse,
That unto *Virtue*, tends,
Shall finde no means, nor Hope of *Blisse*,
When this brieft Life-time ends.
- 4 Another *Yeere* is now begun ;
And yet, I do not see
How for the *Time*, which forth is run,
I can Account to Thee.
For, I confesse, I have mispent,
My *Longings*, to fulfill,
The Times, which unto me, were lent,
To execute thy *Will*.
- 5 And, in the Dayes which are behinde,
(Behinde, if any be)
What profit can I hope to finde ?
What will they pleasure me ?
Since (though *Time-past*, I might redeeme)
So much that Work will cost
As (first or last) my Time will seeme,
In hazard to be lost.
- 6 LORD, let this Day of my *First-Birth*,
Occasion, yeerely, give
To keep me mindfull, why on Earth
My *Being*, I receive.
And, of my *Second-Birth*, likewise,
So minde Thou Me, thereby.

That

That, I to *Life*, may not arise
 A *Second-Death*, to die.
 7 But, let this *Day*, and all the *Daies*,
 Which I, hereafter, view
 Employed be to give Thee praise,
 To whom all Praise, is due.
 And, thus let no man say of me
 When I to *Dust* return ;
O ! well with HIM, now would it be,
 If He, had nev'r been born.

H Y M N X I I I.

For the fifth of *November*.

This Day we commemorate the admirable Deliverance, of this Kingdome, from the terrible destruction and Massacre, intended by the damnable Powder-Treafon, to have been executed this Day of the yeere; and from which GOD, upon this Day graciously preserved, Prince and People, by discovering the same. To his praise, for that Deliverance, this Hymn is Dedicated: and may be most movingly sung in Dialogue wise.

Voice 1. Wherefore are the *Songs* of Praise
 Which now ev'ry where do found?
 Since among the *Solemn-Daies*,
 This, of old, hath not been found?
 Vo. 2. This is that known *Day*, wherein
 Ficlds (ascending from below)

Raised

Raised by the *Man of Sin*,
Sought to slay us at a blow.

Both. Taught by their Internall-Sire
BRITAIN'S Fall, they did conspire,
Both by Sulphur and by Fire.

V. 1. Wherefore do the People sing,
As when they in Triumph are?
If so sad, so vile a thing,
For this Day designed were?

V. 2. G O D, that is this *Ilands* guard,
Did this Day, contrive it so,
That, the *Net*, for us prepar'd,
Brought the mischief on our *Foe*.

Both. And, this Day, which Hell R O M E,
Thought to make our Day of Doome;
Their Confusion, did become.

V. 1. Who were they who had the hopes
To effect so black a Deed?

V. 2. Twelve *Apostles* of the *Popes*
True professors of his *Creed*.

V. 1. For begetting such a birth,
To those *Monsters*, what befell?

V. 2. Death-deserved, here on earth;
And, what els we cannot tell.

Both. If Repentance found no Grace,
They are Howling in the Place,
Where their Plot, first brooded was.

V. 1. How was their damn'd purpose known,
E're their Ends, they could affect?

V. 2. By a *writing* of their own,

Which

Which G O D made them misdirect.
V. 1. When was that base *Plot* foreseen?
 And where was that perill found?
V. 2. When it should have acted been,
 In a Dungeon under-ground.
Both. None but G O D, could set us clear,
 From a Danger, and a Fear,
 So in Secret, and so near.
V. 1. G O D, and none but G O D, indeed
 Could have fav'd a *Nation* so,
V. 2. None but G O D, at such a need,
 Could have hindred such a blow.
V. 1. None but G O D shall therefore share,
 In the Honour of the same.
V. 2. None save they who *Traitors* are,
 Will refuse to praise his *Name*.
Both. L O R D, our *Souls* desirous be,
 To ascribe all Praise, to Thee;
 And, thy Love, confesse will we.

H Y M N X I I I I.

For the Kings Day.

The first day of the Kings is yearly solemnized in this Kingdome; partly that the People might assemble to Praise G O D, for the Benefits, received by their Prince; and partly to desire G O D's blessing upon him and his Government; which duties being well performed no due time would prevent the mischiefs which attend on Tiranny, and Rebellion.

Sing

Sing this as the 4. Psalm.

LORD, when we call to minde these things,
 Which we should aske of Thee,
 Remembring that the Hearts of Kings
 At thy disposing be ;
 And, how, of all those Blessings, which
 Are outwardly possesse,
 To make a *Kingdome* Safe, and Rich,
 Good-Princes are the best.
 2 When this we minde ; thy Name to praise,
 Our hearts inclined are ;
 For him, oh LORD, whom thou didst raise
 The *royall wreath* to wear.
 And, we intreat, that he may reign
 In peacefull Safetie long,
 Thy *Faith-Defender*, to remain,
 And, shield thy *Truth* from Wrong.
 3 With awefull Love, and loving Dread,
 Let us observe him LORD :
 And, as the *Members* with their *Head*,
 In Christian Peace accord :
 Then, fill Him, with such Princely care,
 To cherish us, for this ;
 As if his Heart, did feel we are
 Essentiall-parts of his.
 4 Let neither partie struggle from
 The Duties it should own,
 Left each to other, Plagues become,
 And, both be overthrowen.

For

For or'e a *Disobedient-Land*,
 A *Tirant* thou wilt set.
 And, they who *Tirantlike* command,
 Rebellion, shall beget.
 5 When that *Ill-fpirit* once is rear'd
 Which *Tiranny* doth teach ;
 Or, when that *Devill* hath appear'd
 Which doth *Rebellion* preach.
 In vain, to either partie, than,
 Their dangers, we foreshow.
 Or plead the *Laws*, of *God*, or *Man*,
 For, blind, and mad they grow.
 6 With wilfull *Fury* they run on
 To execute their will ;
 Not caring what be said or done ;
 Or, whom they Rob, or Kill.
 And, settled *Peace*, we feldome see
 Return to them, or theirs
 Till rooted from the *Land*, they be
 By *Sicknesse*, *Dearth*, or *Wars*.
 7 Permit not, *LORD*, so sad a *Doome*,
 Vpon these *Realmes* to fall.
 And, that on us it may not come,
 Remit our *Errors* all.
 Yea, let the *Partie-Innocent*,
 Some damage rather take
 Then, by *Self-will* or discontent
 A greater *Schisme* to make.
 8 Teach us, who placed are below
 Our *Callings*, to apply ;

And,

And, not or'e curious be to know
 What things are done on high.
 Teach Him uprightly to command,
 Vs, rightly to obey
 That, both in safetie, still may stand,
 And keep a Lawfull way.
 9 When *Kings* affaires we pry into
 Our Selves we oft beguile;
 And, what we rather ought to do.
 Is left undone, the while
 Whereas, if each one, did attend
 The Courfe, wherein they live,
 And, all the rest, to thee commend
 Then, all should better thrive.
 10 Our minds, oh LORD, compose thou thus
 And, our dread *Soveraign* fave;
 Bless'd *Vs* in Him, and Him, in *Vs*,
 That, both may Blessings have.
 Yea grant that many yeers we may
 This *Hymn* devoutly sing;
 And marke it for a happy Day,
 Wherein, he first was *King*.

HYMN XV.

For the Day of the Solemnitie belonging to
 the *Knights of the Garter*.

*This Hymn was composed for the Festivall, be-
 longing to the Knights of the Garter, solemnized*

zed upon the Day anciently dedicated to S. George the martyr. It encourageth to brotherly Love and Vnitie, by a Divine Illustration alluding to that, in the 133. Psalm.

SEe *Brethren*, what a pleasing Blisse,
It is our Lives in love to lead.
It like that precious oyntment is,
Which once anointed *Aarons* head,
And, thence along his beard did flow
Ev'n to his Garment skirts below
Oh ! LORD, This Chrifome sweet ;
Powre on our *Soveraignes* crown ;
Till thence, unto his Feet,
The fame shall trickle down.
2 LORD, like those droppings let it prove
Which did on *Hermons*, Top distill ;
And, like the Dews, which from above
Descended, once, on *Sion-Hill*,
For Peace and Plenties flourish there,
Where-ever, these diffusions are.
LORD, therefore let them fall
On ev'ry noble *Hill* ;
And ev'ry humble *Dale*
With Peacefull Plenties fill.
3 Our *Soveraigne* is as *Hermon Hill* ;
His *Princes*, are as lower *Heights*.
When *Graces* down on *Him*, distill,
On *them*, a blessing, also lights :
And, thence they further downward, flow,
Refrething those, that are below.

Let

Let thus, for ever, L O R D,
Thy *Grace* diffused be ;
And, let us all accord,
In truly Serving Thee.

H Y M N X V I.

For Anniverfary Sermon-dayes.

*Devout Perfons have to fundry Places left meanes
to procure Anniverfary-Sermons to be there
preached ; on fuch , or fuch Dates of the yeere :
And perhaps it might further their Founders
good Intentions, if this Hymn were then Sung.*

Sing this as the 23. Pſalme.

THE *Sun*, hath ſince we laſt were here,
Quite through the Zodiack run ;
And, on this Day, another yeer.
Is happily begun.
To G O D therefore, this *Anniverſe*,
(In honour of his *Name*)
With Heart and Voice, we do reherſe,
And, praife him in the fame.
2 For, L O R D, if Thanks men owe to Thee
For thoſe who give them bread,
Sure, thou for them ſhouldſt praized be,
By whom our Souls are fed.
And we deſire this *Due* to pay
For them who did prepare

The

The means whereby we meet this Day
 Thy blest Word to hear.

3 Bless thou this *means*, and suffer not
 Thy *Voice* to found in vain.

Let not those *Lessons* be forgot
 Which to our *Heal* pertain.

But, so let us improve this Grace,
 Which yearly is conferr'd

That, we leave that lawless Race,
 In which we long have err'd.

4 For, *Dayes*, and *Years* if we still add
 Vnto a wicked Course

We shall proceed *from* being *bad*,
 To be a great deal worse.

And, ev'ry Day and Year, wherein
 Thy *Grace* thou tendred hast,

Shall help to aggravate our Sin,
 And to condemn at last.

5 This, to prevent, let what we hear,
 And have, this day, been taught,

Somewhat improve us, ere this *Year*,
 About again be brought.

That neither this dayes pious *Gift*,
 Nor thy *good-feed* be lost.

But rather by our Christian Thrift,
 Repay this pains, and cost.

H Y M N

H Y M N C V I I.

For Annivierfary Marriage-Days.

*Some Married-Perfons take Delight, either alone or
with a neighbour or two to commemorate, yeerely,
the Day of their Marriage; and for that private
Commemoration, this Hymn is prepared.*

Sing this as the. 25. Pfalme.

L O R D, living, here we are
As fast united, yet,
As when our Hands, and Hearts by thee,
Together, firft, were knit.
And, in a thankfull *Song*,
Now, Sing we will thy Praise,
For that thou doft aswell prolong,
Our *Loving*, as our *Days*.
2 Together we have now,
Begun another yeer;
But, how much time thou wilt allow,
Thou mak'ft it not appear.
We therefore, do, emlore,
That *Live*, and *Love*, we may,
Still fo, as if but one day more,
Together we fhould ftay.
3 Let each of others *Wealth*,
Preferve a Faithfull care,
And of each others *Loy* and *Health*;
As if one Soul we were.
Such confcience let us make,
Each other not to grieve,

As

As if we, daily, were to take
 Our *Everlasting-Leave*.
 4 The *Forwardness* that springs
 From our *Corrupted-kinde*,
 Or from those troublous *Outward-Things*,
 Which may distract the minde ;
 Permit thou not, oh LORD,
 Our constant Love to shake ;
 Or, to disturb our true accord ;
 Or, make our Hearts to ake.
 5 But, let these *Frailties* prove
 Affections Exerzise,
 And, that Discretion, teach our *Love*,
 Which wins the noblest *Prize*.
 So, *Time*, which weares away,
 And ruines all things els,
 Shall fixe our Love on Thee for aye,
 In whom, *perfection*, dwels.

HYMN XVIII.

For an Anniverfarie Funerall-Day.

*Because there are some, whose Passionate Affections
 make them resolve to keep private Anniverfaries
 in memoriall of Dear-Friends deceased : This
 Hymn was intended to direct them to those mu-
 sings, which at such Times, will make their Com-
 memorations more pious, and more profitable. If
 it be a Woman which is commemorated, let
 the word HER, be used instead of HIM.*

Sing

Sing this, as In sad and Afflic weeds.

THE Day is now return'd
Which in memoriall of my *Friend*
(Which first for him I mourn'd)
To set apart I did intend.

'Tis now a year
Since for my *Dear*,
This yearly *Rite* was done ;
And, I as yet,
Do not forget

My losses to bemoan.
2 I must indeed confesse
That (though to *L o v E*, still, true I am)
My *Passions* now are lesse :

And, that my Grief is not the same ;
For, *Time* assures,
More perfect Cures,
When *Sorrow* woundeth man,
Then all the pow'rs,
Of Herbs, and Flow'rs,
Or *Humane-Reason* can.

3 Thy *Name*, oh *G o d*, I praise
That, thou, by *Time*, hast eas'd me so.
For, doubtlesse, length of dayes
Without thy *Mercy*, lengthens *Woe*,

When thou do'st please,
From *Paine*, to *Ease*,
We in a Night return,
And when we grieve,

Thou

Thou must relieve,
Or, we shall ever mourn.

4 That yeerely *Rite*, therefore,
Which to my *Friend*, my Passion vow'd ;
Shall honour him the more,

If on thy Praise, it be bestow'd,
And, If this Day
Will passe away,
In thankfull Thoughts of Thee ;
Which once I meant

To have mispent,
In Griefs, that fruitlesse be.

5 Nor is my *Friend* forgot
Though thus I turn from *Him*, to *Thee*.

The lesse I love him not,
Though, now I sing thy Love to me.

Whilst Thee I minde,
In Thee I finde

My *Friend* again reviv'd.

When *Him*, alone,

I think upon

I, for One Dead, am griev'd.

6 The Vertues of this *Friend*
Within my Self, let me improve :

And to that noble End,
Cause, his memoriall me to move.

For, if we stray

From their Just-way,

Whom we, in life, approv'd ;

Those whom we seem'd

To have esteem'd,

We

We never truly lov'd.
 7 LORD, I am drawing neer,
 To his estate whom I bemone ;
 Yea, neerer by a year
 Then, when this dutie last was done.
 And, still I come
 The further from
 The State, I did deplore ;
 As neerer to
 That *State*, I grow
 Which equals *Rich* and *Poore*.
 S Vouchsafe oh GOD ! I pray,
 That, hence remov'd when I shall be,
 In Thee, behold I may,
 All those that were belov'd of me.
 Yea, let none here,
 To me be Deare,
 But, those whom I shall finde
 Enjoy that Love,
 In Heaven above,
 Which they on Earth should minde.

 HYMN XIX.

For the *Spring-time*.

GOD Almighty in the Spring-time, reneweth the
Blessing of the Year, for the Sustentation, and re-
freshment of our Bodies : And this Hymn teach-
eth by what Meditations we should sanctifie the
N
Blessings

*Blessings of this Season to GODS glory, and
the Refreshment of our Souls.*

Sing this as the 10. Commandments.

Altho' he knows it putrifies,
Who can so Faithlesse be, to doubt,
His *Body* shall from Death arise ;
When *Times* wid' st *Whee*le, is whirl'd about ?

Since, ev'ry time, in which the *Sun*,
His yeerly *Progresse* doth renew,
(And round about the *Zodiak* run)
We many *Resurrections* view ?

2 The *Leaflesse-Branch* the *branchlesse-Root*,
The *Seed* that lifelesse seem'd to be,
(And lies contemned under foot)
Becomes a lively-Springing *Tree*.

Yea, that which was no other thing,
But *Dung*, or *Dust*, or *Mud*, or *Slime*,
Takes warmth, and Motion from the *Spring*,
And, lives, at least, all *Summer-time*.

3 Why pine we then, when we perceive,
The Winter of an ill Suceffe,
Of ev'ry Means doth us deprive,
That should our daily need redresse ?

Since we behold each *Bush* and *Bough*,
That Stormes, or Frosts had plucked bare,
Gets *leaves* again, with blossomes now :
And, in their Season, fruit may bear ?

4 That, which the *Winter* wasted had
The Spring beginneth to restore :

The

The Promise, which long since, G O D made,
Observe he will, for evermore.

The Times of *Harvest*, and of *Seed*,
Of *Summer*, *Winter*, *Spring*, and *Fall*,
Each other duly shall succeed,
Whilst Heaven and Earth continue shall.

5 The *Groves* which lately naked stood,
A comely Suit of Green do wear;
The meaner *Plants*, do freshly bud;
The *Meads* with Flow'rs embroydred are:

The *Sun* our Day-light, doth prolong:
The *Flocks*, their younglings forth do bring:
The *Heat* begins to waxe more strong;
The *Birds*, in ev'ry Bush do sing.

6 To *Him*, therefore, who yeer by yeer,
Vouchsafeth to remember Vs;
And, for our Profit; ev'ry where,
Reneweth his good Creatures thus:

To *Him* be praise: And, I emlore,
That as increa'st his Blessings be,
So Grace and Vertue, more and more,
May ev'ry Day, encrease in Me.

H Y M N X X.

For *Summer-time*.

*In this Hymn, G O D is praised for the Blessings
which he vouchsafeth by the Summer-season,
and wherein the Year is in the height of his Glo-
rie: that by good Meditations, the Pleasures and*

N 2

Profits

Profits thereof, may be sanctified and made comfortable unto us.

NOW, the glories of the *Year*,
May be viewed at the best ;
And, the Earth doth now appear,
In her fairest Garments drest.

Sweetly smelling Plants and Flowers,
Do perfume the Garden-Bowrs ;
Hill, and Valley, Wood and Field,
Mixt with Pleasures, Profits yield.

2 *Much* is found, where *Nothing* was.
Herds, on ev'ry mountain go.

In the Meddows, Flowrie Graffe,
Makes both Milk and Honey flow.

Now, each Orchard Banquets giveth ;
Ev'ry Hedge with fruit, relieveth ;
And, on ev'ry Shrub and Tree,
Vsefull Fruits, or Berries be.

3 Walks and Wayes which *Winter* mar'd,
By the Winds, are swept, and dride ;
Moorish Grounds are now so hard,
That, on them we safe may ride.

Warmth enough the Sun doth lend us ;
From his heat the Shades defend us ;
And, thereby, we share in these :
Safetie, Profit, Pleasure, Ease.

4 Other Blessings, many more,
At this Time, enjoy'd may be ;
And, in this my *Song*, therefore,
Praise I give, oh LORD, to Thee.

Grant

Grant that this my free Oblation,
 May have gracious Acceptation :
 And, that I may well employ
 Ev'ry thing which I enjoy.

HYMN XXI.

For Autumn.

GOD, is here praised, for the Mercies and Benefits,
vouchsafed unto us in Autumn, wherein, we
reape the chiefe reward of our outward yeerely
Labours. And, it becomes us (once at least) in so
profitable a Season, to remember so gracious a Be-
nefactor.

Sing this as the Lords Prayer.

WHAT *Spring* and *Summer* did produce,
 Now, in Perfection, doth appear.

For, *Autumn* ripened hath for us,
 The Fat and sweetnesse of the Year ;

And, offers up a timely Crop,
 To him, that labour'd long, in Hope.

2 The youthfull Freshnesse of the *Spring*,
 And *Summers* Beauties are decay'd :

Yet, we have, now, more cause to Sing,
 Then if they longer time, had staid.

For, though the *Blossome* pleasures had

It is the *Fruit* which makes most glad.

3 Preserv'd from nipping *Frosts* and *Stormes*,
 From starving *Droughts*, and chilling *Rains* ;

N 3 From

270 *Hymn XXII.* *Part. 2 :*

From *Blessings*, and from *Weeds*, and *Wormes*,
A goodly *Portion*, yet, remains.

Which (if we loose it not by Sin)
Stands ready to be gather'd in.

4 Oh LORD! thy holy *Name* we blesse,
That such faire Likelihoods we gain,
Those needfull Profits to possesse,
For which, we have bestow'd our pain.

Let nothing interpose to marre
The Good, whereof we hopefull are.

5 Permit not that which we acquire,
Empair'd or spoiled to become
By *Vermine*, *Floods*, *Theeves*, *Frosts*, or *Fire*;
Or, by ill-husbandry at home.

Nor let us wastfully destroy,
What, we disereetly should enjoy.

6 But, let the *Harvest* of this yeer,
So warn us how the later-end,
And, Harvest of our Life, draws neer,
That, we our *Callings* may attend :
Employ aright what we receive ;
And, Thanks, for all thy Blessings, give.

H Y M N X X I I.

For *Winter*.

*Winter, is an Emblem of Old Age : And this
Hymn remembers that from this Season, we
take Occasion to be mindfull of our later end ;
and to meditate such other things also as may be
brought*

brought to our Consideration, by this unpleasant
Season.

Now, the *Earth* begins to mourn,
And hath lost her *Summer* pride:
Her faire dressings lately worn,
Now, are wholly cast aside;
And the Trees that clothed were,
Fruitleffe, leafelesse, naked are.
2 Pleasures from our *Groves* are gone;
No delights the *Meadows* yield;
Little profit now, or none
Comes from *Valley*, *Hill*, or *Field*.
For the greatest winde that blows
Threatneth Floods, or Frosts, or Snows,
3 Earthly things thus passe away:
And in compasse of a year,
Of a Moneth, a Weeke, or Day,
Many Changes do appear.
That, in love we might not grow
With our Trifles here below.
4 They, who while the *Spring* doth last,
Or, while *Summer* doth remain,
Or, ev'r *Harvest* quite be past,
By their Labours, nothing gain.
May in *Winter* those things need,
Which their Flesh should cloth, and feed,
5 They who spend their youthfull *prime*,
In unprofitable waies,
And foole out their healthfull time,
Till the *Winter* of their Daies.

N 4 Shall

Shall be fure, when they are old,
 To be hunger fed and cold.
 6 Or, if thefe, this Plague eſcape,
 Live they ſhall, ſtill, cloth'd, and fed,
 To incur their worſe miſhap,
 Who lament when they are dead :
 And their *Sentence* to abide,
 Who their *Talents*, loſe, or hide.
 7 Praise, oh G O D, I give to thee,
 That, I likely means have got,
 Of thoſe things that needfull be,
 Now the *Seaſon* yeelds them not :
 And poſſeſſe a warme Abode,
 When Diſcomforts are abroad.
 8 Still, vouchſafe me, ſo, thy grace,
 That, I ſtill endeavour may
 (Whilſt I have both Time, and Place)
 To prevent an *Evill-Day*.
 And, what may not ſhunned be,
 To endre, L O R D, ſtrengthen me.

H Y M N X X I I I.

For Ember-weekes.

Theſe are our publique Faſts, kept at the foure Seaſons of the yeere, that by a Chriſtian humiliation we might move Almighty G O D to vouchſafe the needfull Bleſſings of the Seaſon; to ſtrengthen our conſtitutions againſt the Humours then
pre-

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predominant, and to be pleased, that they who are called to the Ministry of the Gospel, may be faithfull and fit Labourers for his Vineyard. For, the LORDS Day next every of these Fasts, are the times which were anciently appointed, for Laying-hands on such as were called to that office.

Sing this as the Lords Prayer.

THOU dost from ev'ry Season LORD,
To profit us, Advantage take.
And, at their fittest houres afford,
Those gifts for which, requests we make.
 At Winter, Summer, Fall, or Spring,
Thou dost confer each needfull thing.
2 A part, therefore, from each of these
Religiously hath been reserv'd,
By *Pray'rs*, and *Fastings* to appease,
That wrath, which often, is deserv'd;
 Lest els, thou, for our many Crimes,
 Destroy the Blessings of the Times.
3 Vouchsafe, that our Devotions, may
With true sincereneffe be perform'd.
And, that we may not for one day,
But, all our Life-time be reform'd.
 And mortifie each Lust and Sin,
 Which we have lov'd, and lived in.
4 Our Constitutions temper so,
That, whatsoever humours raig, n,
They not impaire nor overthrow,
That Health which we might els retain.

N 5 Or,

Or, if the *Season*, sicknesse brings,
 LORD, comfort us, in other things.
 5 And since these *Churches* do appoint
 These *Times*, their *Pastors* forth to send,
 LORD, let thy *Spirit* them anoint,
 That they thy *Flocks*, may well attend.
 Yea, LORD, let those who *called* be,
 And, those that *Call*, be blest of Thee.
 6 Informe the *One*, oh blessed LORD!
 Whom they should for thy Service chuse.
 Confirm the *Other*, by thy Word,
 And so, to Both, thy *Grace* infuse.
 That, both in *Words*, and *Works*, they may
 Perfever in a Blessed way.

HYMN XXIIII.

For Rogation Weeke.

*This is called Rogation of Rogando, and from the
 publique Supplications then made. For about that
 time Princes go forth to Warre ; The hope of
 Plentie is in the blossome ; The Aire is most
 subject to infection ; Voyages by Land and Sea are
 undertaken ; and many other things require that
 publique Supplications should be made. It is our
 custome also in many places, to visite our Parish
 Bounders, that contentious suits may be thereby
 prevented And if in such neighbourly Preambu-
 lations, this, or the like Meditations were pub-
 licly sung as we walke through the Fields, it
 would not be an unprofitable practise.*

Sing

Sing this as the Lamentation or X. Com.

L O R D ! it hath pleased thee to say,
That when we prayed in thy *Name*,
(And prayed as we ought to pray)
We should from Thee obtain the fame.

We therefore, humbly pray Thee, now.
That, to the suits which we do make
Thou pleas'd would'st be, thine care to bow.
And heare us, for thy Mercy sake.

2 Let not the *Seasons* of this *Yeer*,
As they their Courses do observe,
Engender those Contagions, here,
Which our Offences do deserve.

Let not the Summer-wormes impair
The Bloomings, of Herbe, Flowre, or Tree .
Nor blastings, or distemper'd Aire,
Destroy those Fruits that hopefull be.

3 Domestick Jars, expell thou far ;
And be so pleas'd our Coasts to guard,
That, horrid Sounds of *In-brought-war*,
Within our Confines, be not heard.
Continue, likewise here, thy *Word* ;
And, make us thankfull L O R D, we pray.
That *Famine*, *Pestilence*, and *Sword*,
Have been, so long, with-held away.

4 As we are heedfull to observe,
The certaine Limits, of our Grounds ;
And (Outward-Quiet to preserve)
Walk, yearly, round our *Parish-Bounds*.
So.

So, let us take a comely Care,
 Our Souls Inheritance, to know ;
 That, no Encroachments may be, there,
 Obtained by our Subtle, Foe.

5 What pleafant *Groves!* what goodly *Fields!*
 What fruitfull *Hills*, and *Dales*, have we!
 How sweet an *Aire*, our Climate yields !
 How flor'd, with *Flocks*, and *Herds*, are we !
 How *Milke*, and *Honey* overflow !
 How cleare and wholfome, are our *Springs!*
 From *Ravenous-Beasts*, how safe, we go !
 How free from *Poyfnous-Creeping-Things!*

6 For *theſe* ; and for our *Grafſe*, our *Corn*;
 And, all that Springs from *Blade*, or *Bough*:
 For all thoſe Bleſſings, which adorn
Wood, *Streame*, or *Field*, this Iland through.

For all of theſe thy *Praiſe*, we ſing :
 And, humbly, we petition, too,
 That, we to *Thee*, Fruits forth may bring,
 As unto *us*, thy *Creatures* do.

7 So ; in the ſweet refreshing ſhade,
 Of thy *Protection*, fitting down,
 The gracious Favours, which we had,
 Relate we will, to thy renown.

Our Children too, when we are gone,
 Shall for theſe Mercies, honour Thee ;
 And, famous make what thou haſt done,
 To thoſe, which after Them, ſhall be.

H Y M N

HYMN XXV.

For the *Advent Sundayes*.

The Advent-Sundayes are so called, because at those Times, the severall Advents, or Comings of CHRIST, were commemorated; and the people were instructed concerning those Advents; and what they are, this Hymn sheweth.

Sing this as the LORDS Prayer.

WHEN CHRIST our Lord incarnate was,
Our Brother, then he came to be.

When into us he comes by Grace,
To be our Spouse, then cometh He.

And Comes, when he shall come agen

To judge both Dead and Living-men.

2 Despaire will then all those confound,

That his First *comings* disregard.

And, those, who till the *Trumpet* sound,

Are misimploy'd an' unprepar'd.

Yea, curf'd Pleasures they will prove,

Which out of thought, these *Comings* drove.

3 The *Idlers* abjected, yet remain,

Because his *Advent* they dinide,

The *Foolish-Virgins* knockt in vain,

Because, they did not Oyle provide.

But, they still safe, and blessed are,

Who for his *Comings* do prepare.

4 LORD!

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4 LORD! so prepare us for that *Feast*,
Which keep our *Saviours* Birth in mind,
That, he with us may be a Guest,
And, we with Him acceptance find,
 When that great *Advent* shall appear,
 Which wicked men and Devils fear.
5 Oh! come LORD IESV, come away.
And (though the World it shall deter)
Let that thy *Kingdome* come, we pray,
Whose *coming*, Carnall-men defer.
 And let us wait for with delight,
 That *Advent* which thy Foes doth fright.

H Y M N X X V I.

For the Nativitie of CHRIST.

*This Day is worthily dedicated to the memoriall of
our Saviours Nativitie, by which unspeakable
Myserie the GOD-head, and MAN-hood
appeared admirably united in one person, without
confusion of Natures, or possibilitie of Seperation
to the unexpressible Benefit of Mankinde;
and of that Myserie somewhat is touched in this
Hymn.*

AS on the dawning of this Morn,
To Shepherds, blessed *Angels* told,
Where, in a Stable he was born,
Whom neither Earth, nor Heav'n can hold.
And,

And *Bethlem* streets,as on this day,
Of these most happy *Tidings* rung.
A Troup of *Angels* in aray,
A *Hymn* of *Glory* also fung.

Chor. *With Angels thus therefore sing we,*
To G O D on high all Glory be :
His Favour let Mankind obtain,
And,let on Earth his Peace remain.

2 Hereby we great advantage had.
Vs,to *exalt*,he *low* was laid.
To *strengthen* us,he weak was made.
To *death* us, he was *disaray'd*.

Our *Flesh* he took,to cure our *Guilt*.
Our *Griefs* he felt,to give us *Rest* ;
To save our *Lives*,his *Blood* was spilt ;
Our *Curse* he bore to make us blest.
Chor. *With Angels thus,therefore,sing we,*
To G O D on high,all Glory be.
His Favour,let Mankind obtain ;
And,let on Earth his Peace remain.

3 The *Bush* did flame,yet burned not;
The *Fleece* was moist,where fell no *Rain* :
A *Son*,was on a *Maid* begot,
Which did a Virgin still remain.

Her *Seed* hath broke the *Serpents* head ;
Whereby,our bruises now are heal'd.
The *Lambe* had of the *Wolfe* no dread :
And G O D and M A N be reconcil'd.

Chor. *With Angels thus, therefore,sing we,*
To G O D on high, all Glory be.

His

*His Favor let Mankind obtain :
And let on Earth, his Peace remain.*

HYMN XXVIII.

Another for the same Day.

*Since the GOD-head vouchsafed to honour the
Manhood, as to become united therunto ; we are
by this Hymn reminded not to despise those who
are of the same Nature with us, but rather hum-
bly to descend to others for their Good ; and to en-
deavour the reparation of our Nature by striving to
conform it unto CHRIST.*

Sing this as the 4. Psalm.

SINCE all of us, near kinsmen be,
Descended from one Stem,
Why brutishly inclin'd are we,
Our Brethren to contemn ?
He, that both Heav'n and Earth did frame,
Our *Nature*, did not scorn :
But, being GOD, a *Man* became,
And, of a *Maid* was born.
2 *This*; *Men* and *Angels* wondred at ;
(As with good cause they may)
This, therefore, to commemorate,
We set apart this Day.
This Day, we make an *Anniverse*.
That, favour to record ;

And,

And, to our Children to reherse
The Mercies of the LORD.
3 That moment whereon GOD decreed
To do as he fore-said,
Enabled was the *Womans-SEED*,
To break the *Serpents* head.
And IESVS CHRIST, to satisfie,
For our accursed Crimes,
Vouchsaf'd both to be *Borne*, and *Die*,
At his appointed Times.
4 By HIM, *New-born*, so let us be ;
To *Sin*, so let us *Die* ;
That, we may live with *Him*, where *Hee*
Is now enthron'd on high.
As Hee, the GOD *head*, for our sake,
With *Man-hood* did aray ;
On *Us*, his *Nature*, let us take,
As fully, as we may.
5 Whereto, we nearest shall attain,
When we do *Mercy* shew ;
And, strive those *Longings* to restrain
Which *Flesh* and *Blood* pursue.
We are assured oh Saviour CHRIST !
Thine *Incarnation* may
Our *Nature*, hereunto assist :
Assist, therefore, we pray.

H Y M N

HYMN XXVIII.

For the Circumcision on New years-day.

Our Church solemnizeth this day, in memoriall of our Saviours Circumcision ; that taking notice how soone he began to shed his blood for us, and to smart for our Sins, we might be the more thankfull for the same: and be provoked to repentance, by considering how easie a Sacrament he hath left for our initiation into his Church, in stead of that Bloody One.

Sing this as the 10. Commandments.

OH CHRIST! this day, thy *Flesh* did bleed,
Mark'd by the Circumcising-knife ;
Because the *Lave*, for Mans misdeed
Requir'd that *Earnest* of his *Life*.
Those *Drops*, prefag'd that *Show'r* of Blood,
Which in thine *Agonie* began ;
And that great *Show'r* foreshew'd the *Flood*,
Which from thy *Side*, next morrow ran.
2 LORD! let thy smart make us repent.
And, *Circumcis'd-Hearts* desire.
Yea, by that milder *Sacrament*,
Which follow'd This, thy Grace inspire :
For, He that either is *Baptiz'd*,
Or *Circumcis'd* in *Flesh* alone.

18,

Is but as one Vncircumciz'd ;
 Or,as an Vn-baptized one.
 3 The Year,we now anew begin ;
 And *outward-Gifts* received be.
 Renew us,also, L O R D, *within*,
 And make us *New years-Gifts* to Thee.
 So,let us with a passed Year,
 Our old Affections lay aside ;
 That,we,*new-Creatures* may appear,
 And in thy *Faith*,and *Fear*,abide

H Y M N XXIX.

For *Twelve-day*, or the *Epiphanie*.

This day is celebrated in remembrance of the admirable manifestation of our Saviours birth ; and we therefore called the Epiphanie,or Manifestation. It was first discovered from Heaven by Angels, and an heavenly Hoast. To the Gentiles,by a Star in the East : He was afterwards manifested by the Vision of the Holy-Ghost descending on him like a Dove,and by a voice from Heaven. He was also manifested by his Doctrine and Miracles.

Sing this as the L O R D S Prayer.

THE first which brought the blessed News,
 That CHRIST, on him, our nature took,
 Were certain *Shepherds* of the *Jewes*,
 Which did, by night attend their Flock.
 That

That they might verifi'd behold
 What by their *Prophets* was foretold.
 2 The second means, whereby oh CHRIST!
 The World, of thee inform'd became,
 Was by a *Star*, which in the East
 Inform'd the *Gentiles* of the fame ;
 That *Heathen-men* might learn to see,
 The *Book of Creatures*, shewst them *Thee*.
 3 A *Voice*, and *Vision* from above,
 And many wonders wrought below,
 This wondrous *News* did further prove,
 And have to all confirm'd it so,
 That, faithlesse, if we now appear,
 We, worse then *Jewes* and *Ethnicks* are.
 4 LORD ! let thy *Pastors*, and thy *Grace*,
 Our Guiders, and Directors be,
 As *Angels*, and a *Star*, once was
 To aid, in *manifesting* Thee.
 And, let us, Thee confesse oh CHRIST!
 Our *King*, our *Prophet*, and our *Priest*.
 With *Bethlem-Shepherds*, let us feast
 Our Souls, with Joy, that found thou art.
 And with the *Wife-men of the East*
 Let us expresse a Joyfull heart.
 The Song of *Angels*, let us sing ;
 And Presents of Thanksgiving bring.
 6 *Teares*, which from true Repentance drop,
 In stead of *Myrrh*, from us receive.
 For *Incense*, which they offred up,
 Unfained *Praises*, let us give.
 And,

And,bring for *Gold*,each *pious-Deed*,
Which doth from *saving-Faith* proceed.
7 And,as the *Wife-men*,never went
To visit wicked *Herod* more,
So (finding Thee) let us repent
The *Course*,we follow'd heretofore ;
And,let us *homeward* learn to go
That *way*,which thou shalt please to show

H Y M N X X X.

For the Day of the Purification.

*The blessed Virgin Mary having fulfilled the dayes
of her Purification, according to the Law, pre-
sented both her Son,and her appointed Off-spring
in the Temple. This Anniversarie is to commem-
orate her exemplary Obedience, and the presenta-
tion of our Saviour.*

Sing this as the LORDS Prayer.

N O doubt but She that had the grace
Thee,in her wombe *Lord Christ* to bear,
(And,did all *woman-kinde* surpasse)
Was hallow'd by thy being there :
And,sure,the Birth could not pollute
Where *Holineffe* became the Fruit.
5 Yet,in Obedience to thy *Law*,
Her *Purifying-Rites* were done ;
That we might learn to stand in awe,
How from thy *Discipline* we run :

For

- For Souls they have unpurifi'd ;
 Where due Obedience is deni'd.
- 3 Oh ! keep us L O R D, from judging vain,
 What, by thy Word, thou shalt command.
 Let us nor censure, nor complain
 On what we do not understand :
 And guide thy *Church*, that she may still,
 Command, according to thy *Will*.
- 4 With pious uniform consent,
 Let us thy Praises ever sing ;
 And keep that *seamlesse-Robe* unrent,
 For which *Prophaneesse*, Lots would sling.
 Preserve us, in thy *Love* and *Fear*,
 From our pollutions, alwaies clear.
- 5 And, as thy blessed *Mother*, went,
 (That holy and beloved *Maid*)
 Thee, in thy *Temple*, to present,
 With perfect *humane-flesh* arraid ;
 So, let us unto thee be brought
 With heavenly Graces, fully fraught.
- 6 Yea, let thy *Church* our *mother-Deare*
 (Within whose wombe, new borne we be)
 Before Thee, at her 'Time' appear,
 To give her *Children*, up to Thee :
 And L O R D ! receive, as hallowed things
 HER, and that *Offring*, which she brings.

H Y M N

HYMN XXXI.

For the Time of *Lent*.

This Observation was first instituted, partly to commemorate our Saviours miraculous Fasting, whereby he satisfied for the Gluttony of our first Parents: partly to coole the Blood, which at this time of the yeare is subject to be inflamed to the endangering of our Health; but it was chiefly ordained to prepare us rightly to meditate the Passion of our Saviour, which is usually commemorated at the end of our Lent. The Abstinence from Flesh at this season, is onely a civill Ordinance for the better increase and preservation of the Creatures upon the land, for our temporall profit.

Sing this as the 10. Commandements.

Thy wondrous *Fasting* to record,
And our unruly *Flesh* to tame,
A Holy *Fast*, to thee, oh LORD!
We have intended in thy *Name*.

O sanctifie it so, we pray,
That Honour may redound to Thee;
And so dispose us, that it may
To our advantage, likewise be.
2 Let us not grudgingly abstain;
Nor secretly, the Gluttons play.

Nor

Nor openly, for glory vain,
This usefull Discipline obey.

But, let us *Fast*, as thou hast taught,
Thy *Rule*, observing, in each part,
With such Intentions as we ought;
And with true singlenesse of Heart.

3 So, Thou shalt our Devotions blesse,
And make this *Discipline* to be
A means those Lustings to suppress,
Which hinder us in serving Thee.

And, though our strictest *Fastings* faile,
To merit, of themselves, thy Grace;
Yet, they, to make for our availe,
By thy *Deservings*, may have place.

4 True *Fastings*, helpfull oft have bin,
The wanton *Flesh* to mortifie:
But, they take off no guilt of *Sin*;
Nor can we merit ought thereby.

It is thine abstinence oh CHRIST!
And thine alone, that merit must;
For, when our works are at the best,
We perish, if in them we trust.

H Y M N X X X I I.

For the *Anuntiation*.

*The Church dedicates this Day to commemorate the
Anuntiation of the Blessed Virgin, who was
about*

about this Time of the yeare saluted by the Angell Gabriel. It mindeth us to praise G O D for the unexpressible Mystery of our Saviours conception, which was the happy newes brought unto his Mother, by that Angell.

Sing this as the 100. Psalm.

O V r hearts, oh blessed G O D ! incline
Thy true Affection to embrace,
And, that *Humility* divine,
Which for our sakes vouchsafed was.

Thy *Goodnesse*, teach us to put on
As with our *Nature* thou wert clad ;
And, so to heed thy Favours done,
That, we may praise Thee, and be glad.

2 For, thou didst not alone depute
Thy holy *Angell* from above,
An humble *Virgin*, to salute
With an embassage of thy Love ;

But thou these *Glories* laying by,
Which none hath pow'r to comprehend ;
Didst also, then, most wondrously,
Into that *Virgines* wombe descend.

3 Vouchsafe thou, likewise, thy Respect,
To our despis'd, and low Degree ;
And L O R D ! oh, do not us neglect,
Though worthy of contempt we be.

But, by thy *Messengers* prepare,
And, hallow so, our hearts, we pray,
That, thou may'st be conceived there ;
And, that, *Faith's* fruits, bring forth we may.

O

HYMN

HYMN XXXIII.

For *Palme-Sunday.*

Palme-Sunday is called so, because it commemorates the day, wherein Iesus Christ rode in Triumph to Ierusalem, his way being strewd with Garments, and Branches of the Palme-tree. It was indeed, the Day of proclaiming him King (though few considered it) as the Fryday following was the day of his Coronation, and worthily are these Mysteries remembred this Day.

Sing this as the Magnificat.

WHEN CHRIST unto *Ierusalem*,
 To *Suffer*, meekly rode ;
 The *Waies*, and *Streets*, were then, for *Him*,
 With *Palme*, and *Robes* bestrow'd.
 And, though the *Steed* he did bestride,
 Was but a filly *Affe* ;
 H O S A N N A to the *King*, they cri'd,
 As He along did passe.
 2 His *Glory*, and his *Royall-Right*,
 Through *Povertie* did shine :
 And shew'd (in Earthly Poms despight)
 A *Majesty Divine*.
 For, though his greatest Foes did frown,
 He exercis'd his pow'r,

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Till *He himself* did lay it down,
At his appointed how'r.
3 Possession of his *House* he got ;
The *Merchants*,thence expel'd :
Yea,though the *Priests* did rage thereat,
He,there,his *Lectures* held.
And,they in *Wit*,or *Faith*,were dull,
Who doubted what *He* was ;
When *Deeds* they saw so powerfull,
By *Weakness*,brought to passe.
4 L O R D ! when to us thou drawest nigh,
Thee,let us learn to know ;
And,to receive Thee Joyfully,
Though mean,in outward show.
Yea,though the Rich,and worldly-wife,
When we thy praise do sing,
Both *Is*,and *Thee*,therefore,despise.
Declare thy selfe our *King*.

H Y M N X X X I I I I.

For Thursday before *Easter*.

On this day, CHRIST instituted the Sacrament of his Last-Supper ; washed his Disciples feet ; prayed for them,and all the Faithfull ; instructed, warned, exhorted, counselled and comforted them before his approaching Death, and Resurrection, &c. In commemoration of these, and other pertinent Circumstances preceding his Passion,we do yearly observe this Day.

O 2

Sing

Sing this as the LORD'S Prayer.

A Holy *Sacrament*, this day,
 To us, thou didst, ô LORD! bequeath,
 That, by the same, preserve we may
 A due memoriall of thy Death :
 And, that we might thereby, to Thee
 Mysteriously united be.

2 Thy *holy-Supper* being done.
 Thou washedst thy *Disciples* feet ;
 Thereby, informing every one
 What *Lowliness* for these is meet,
 Who thy *Disciples* would be thought.
 (Thy practise foll'wing, as they ought)

3 This Day, thou, didst, moreover spend,
 To *Counsell*, *Comfort*, and to *Pray*,
 That, *Satan* might not gain his end,
 While *Death* remooved Thee away.
 Then, as by thee, it was foresaid ;
 That night, thy *Servant*, Thee betraid.

4 Yea, they, that night from Thee did fly,
 Who promis'd constant to abide :
 Ev'n He, who vow'd for Thee to dye,
 With Oaths and Curfes, thee deni'd.
 To shew that we soon fall from grace,
 If in our selves, our Trust we place.

5 Sweet *Iesus* ! teach us to conceive,
 What Grief thou felt'st, when thou didst hear,
 Thy vowed *Friend*, his Faith to leave ;
 And, in thy presence, Thee forswear :
 That,

That,we our *vowes*,may better keep;
And,for our *past-denyals* weep.
6 LORD, ev'ry passage of this day,
Within our hearts ingrave thou fo,
That,we thereby remember may,
Our duties faithfully to doe;
And let our *Love*,oh GOD! to Thee,
In Life,and Death,unchanged be.

H Y M N X X X V.

For *Fryday before Easter*

This day we memorize the unsufferable Passion of Iesus Christ,who about this time of the yeare,and on this day of the weeke,was despihtfully crucified by Pilat and the Jewes. Every day we ought to meditate the same. But this Day most Congregations meet in a publike Commemoration thereof, to provoke each other to compunction of heart; and to give an occasion to such as are heedlesse or ignorant thereof,to be better acquainted therewith.

Sing this as the 51.Psalme.

YOu that regardlesse,passe along,
And are unmindfull of this *Day*:
Give eare unto my dolefull Song,
And,heedfull be what now I say.
A Tragick Story,sing I shall,
Which nearly doth concern us all:
O 3 The

The like was never heard before ;
Nor shall be told, for evermore.

2 The noblest Prince that er'e wore Crown,
Beyond all baseness was abus'd :
The truest Friend, that e're was known,
Worse then the cruelst Foe was us'd.

He, that offended not in ought,
(By *Deed*, by *Word*, or by a *Thought*)
Tormented was, for all the Crimes,
Of *Present*, *Past*, or *Future-Times*.

3 They for whose Grief, he sadly wept,
Pursu'd his *Life*, who fought their *Good*.
To mischief him, strict watch they kept ;
And, thirsted for his precious blood.

Yet, he continued loving, still ;
To them, repaying *Good* for *Ill*.
Yea, Them, when he might have overthrow ;
To save their lives, he gave his own.
4 They who most Friendship should have
With deep unkindness, peirc'd his heart. (shown
He made his dear affection known ;
And they despised his desert.

For him, they snares and Engines layd ;
With shewes of Love, they him betrayd.
And, swords and staves (as to a Thief)
They brought to apprehend their Chief.

5 Him, they expose to all disgrace ;
They buffet him, for Just replies :
They spit their Filth into his Face,
Against him *Falshoods*, they devise.

For

For being *silent*, him they blame.
 For speaking Truth, they do the same.
 They Jeer, they scorn, they him revile.
 And, he sits quiet, all the while.
 6 His Garments, then, from him, they strip'd
 (So sad a sight, was never seen)
 And, their true *Prince*, with Rods, they whipt,
 As if a Bondslave he had been.
 In purple they clothed him;
 And for a princely *Diadem*,
 They crown'd him, with a *wreath* of Thorn;
 And, called Him, their *King*, in scorn.
 7 To view him in so sad a plight,
 In them, it could no pity breed;
 But, they rejoyced at the sight,
 And, in their Malice, did proceed.
 Away with him; away, they cride.
 And, call'd to have him crucifide.
 Yea, rather then they him would save,
 Vnto a *Murthrer*, life they gave.
 8 A weighty *Crosse* upon his back,
 (Late rent with wounds they rudely laid:
 Which he to bear did undertake,
 Till him, that Burthen over-weigh'd
 The *Son of GOD*, the *Life of Men*,
 Vnto that *Crosse*, they nayled then:
 And in the view of all the Throng,
 By his torn *Hands*, and *Feet* he hung.
 9 Could I in words, his pain relate
 As to my heart, the same appears;

O 4 Each

Each hearer would be mov'd thereat,
To shed,at least a show'r of Teares.

For,when his torments were at height,
They still pursu'd him with despight,
And,still,what e're they *Did* or *said*,
To torture *Him*,for them he pray'd.

10 He was abus'd,or left of all.
Some, did his pious works deride :
To comfort him,some gave him gall :
Some flouted,when to G O D he cri'd.

Few seem'd so touched with his Grief,
As was one tender-hearted Thief ;
And He,who to conclude his smart,
Did thrust a Jav'lin to his Heart.

11 Although his *Love* immortall were,
It was our *Flesh* that then he wore
Which could not endles torments bear :
Thereon,their *Spight* prevail'd therefore.

And,then the *Lambe* foretipifi'd
By that,which for yong *Isaack* di'd,
Gave up the Ghost,and so defray'd
Our debt,which we could nea'r have paid.

12 His Death (though much it mov'd not man)
Did make the *Sun* his Light restrain ;
The fixed *Earth* to quake began ;
The *Temple-Vaile* was rent in twain :

It caus'd the hardest Rocks to crack ;
The Closets of the *Dead* it brake ;
And of their Graves,they did arise,
And shew themselves to mortall eies.

13 Then,

13 Then, did his Foes begin to fear
Which Fear, in some Despaire begot ;
Some were amaz'd ; some hopefull were,
Some rag'd, and relented not.

His Friends, whose Faith this triall shook,
Renew'd lost Hopes; new courage took ;
Yet feared more, then they beleev'd ;
Till him revived, they perceived.

14 Let all of us, who present be
With loving Hearts, this *Prince* embrace.
For by his *Death*, alive are we ;
And by his *Pains*, we gained Grace.

In Him, whom *Pilat* crucifi'd,
All this was truly verifi'd ;
In Him, therefore, so let us live,
That, *Life-etsnall* he may give.

15 Our Sins did help (as on this Day)
With Whips, and Thorns to make him smart,
They help to take his life away.
Our want of *Love*, did wound his Heart.

And, though the *Jewes* despight we blame;
We were partakers in the same.
Oh ! let us, now, partake no more
In their offence, as heretofore.

HYMN XXXVI.

For Easter-Day.

*This Day is kept in memoriall of our Saviours blef-
 sed Refurrection, wherchy the Church (as mem-
 bers with their Head) began a Joyfull Triumph
 over Sin, Death, and the Devill. And this An-
 nuall Commemoration, was thought helpfull, both to
 stir up thankfull rejoycings in those to whom this is
 knowne, and to be a means also to make some take
 knowledge of it, who are yet Strangers to these My-
 steries.*

Sing this as the 100 Psalm, without the Chorus.

THIS is the *Day*, the **LORD**, hath made,
 And, therein, joyfull we will be :
 For, from the black Infernall Shade,
 In Triumph, back return'd is he.

The Snares of *Satan*, and of *Death*,
 He hath victoriously undone :
 And his Opposers, forc'd he hath
 His *Triumphs* to attend upon.

Cho. *This is the Day the LORD hath made:*

Come ; let us now, therein be glad.

2 The *Grave*, which all did once detest,
 And thought, a Dungeon full of Fear ;
 Is now become the *House of Rest*,
 And, no such Terrors harbor there.

For,

For CHRIST our LORD, hath took away
The Horrors, of that lothsome Den
And, since his *Refurrection-Day*,
The *Faithfull* find no Fears therein.

Cho. *This is the Day, the LORD hath made:*

Come; let us, now, therein be glad.

3 His bitter mocks, his painfull smart,
Hath Praise and Ease for us procur'd.
And, to our Joy, we may convert,
What, he with broken Heart endur'd.

His *Body*, now, is made a Food,
Our fainting *Spirits* to refresh:
And, we are by his precious *Blood*,
Refined both in *Soul* and *Flesh*.

Cho. *This is the Day, the LORD hath made:*

Come; let us, now, therein be glad.

4 His *Wounds* that were both deep and wide,
To us, the *Caves* of Refuge are.

There, from *Pursuers*, we may hide,
And scape our Lives destroyer there.

Now, know we, that (as was foretold)
His Flesh did no corruption see:

And, that, *Hell* wanted strength to hold
So strong, and blest a *Prince* as he.

Cho. *This is the Day, the LORD hath made:*

Come; let us all, therein, be glad.

5 Oh! let us praise his *Name*, therefore,
Who this renowned Conquest won:
For, we had else for evermore,
Been everlastingly, undone.

Whereas,

Whereas, emboldned now we grow,
 Triumphantly, to say or sing,
 Oh *Hell!* where is thy *Conquest* now?
 And, where (oh Death!) is now thy *fling*?
 Cho. *This is the Day, the LORD hath made,*
 Come, let us now, therein be glad.

H Y M N X X X V I I.

For Ascension Day.

*After our Saviour was risen from the Dead ; and
 had many times shewed himselfe to his Disciples,
 he ascended visibly up into heaven in their presence.
 In memoriall of which Ascension ; and, to praise
 G O D for so exalting the humane-Nature, we
 celebrate this Day.*

Sing this as the 117. Psalm.

TO G O D, with heart, and cheerfull voice,
 A *Triumph-Song*, we sing;
 And, with true Thankfulness rejoice
 In our Almighty King.
 We to his Glory will record
 (Who are but dust and clay)
 What Honour he did us afford,
 On his *Ascension-Day*.
 2 The *humane-Nature*, which of late,
 Beneath his *Angels* was ;

He

He called up,from that estate,
Vnto a higher Place.
For,at *Mans* feet all Creatures bow :
To him,they subiect be :
And,at G O D's right hand,throned now,
In Glorie,sitteth He.
3 Our L O R D,and brother,who put on
Such Flesh as this we wear ;
Before us,up to Heav'n is gone,
Our Places to prepare.
Captivitie,was captive then,
And,He doth from above,
Send Ghostly-Presents down to Men ;
For *Tokens* of his *Love*.
4 Each *Doore*,and *Everlasting-Gate*,
To him,hath lifted bin ;
And,in a glorious-wife,thereat,
Our King is entred in.
Whom,if to follow we regard ;
With Love,and leave we may :
For,he hath all the means prepar'd ;
And made an open way.
5 Then follow ; follow on apace
Our Captain to attend ;
In that supream and blessed Place,
Whereto he did ascend.
And,for his Honour,let our Voice
A shout,so heartie make ;
That *Heav'n* may at our Joy rejoice,
And *He's* foundation shake.

H Y M N

HYMN XXXVIII.

For Pentecost, or Whitsunday.

*At the Jews Pentecost, which was the fiftieth Day
after their Pasche, and the Resurrection of Iesus
Christ, the Holy-Ghost, our Comforter, was
miraculously sent downe upon the Disciples, in a
visible Forme ; replenishing them with Spirituall
Gifts, for the edification of his Church. We there-
fore observe this Day in remembrance of that My-
serie.*

Sing this as the former.

WE do acknowledge thee, oh LORD!
Vpright in all thy waies ;
And, that the firmnes of thy Word,
Well merits endlesse praise.
For, as by Thee, it was made known,
Before thou hence didst goe,
Thou sentst thy Holy-Spirit down,
Thy Favours, to bestow.
2 While thy Disciples in thy name,
Together did retire ;
The Holy-Ghost upon them came,
In dozen-Tongues of Fire.
That, in their Calling, they might be
Confirmed, from above,

As

As Thou wert,when he came on Thee
 Descending like a *Dove*.
3 Whereby, they who unletter'd were,
 And,fearfull,till that how'r,
Inspir'd with prudence,did appear,
 And,fortifi'd with pow'r.
Yea,*Gifts* he gave,so manifold,
 That,since Tim's Round begun ;
A wonder never hath been told,
 Which did exceed this *one*.
4 Oh,let this blessed *Spirit*, L O R D !
 To us thy fervants,here,
A portion of that Grace afford,
 Which doth in Thine appear.
To us,thy *Dovelike* meeknes lend,
 That humble we may be ;
And by thy pure white wings,ascend
 Our Saviour CHRIST,to see.
5 Like *Cloven-Tongues*,vouchsafe we pray
 So to Descend agen,
That,Saving-Grace we publish may ;
 And preach down Sin,in men.
Yea,let thy *sanctifying-Fire*,
 Inflame us from above :
Burn up in us,all vain *Desire* ;
 And warme our hearts with *Love*.
6 Be pleased,likewise, to bestow
 On us,thy sacred *Peace* ;
That,*Unitie* may stronger grow.
 And our *Debates* decrease.

Which

304 *Hymn XXXIX. Part.2.*

Which *Peace*, if any do condemn,
 Reformed let them be ;
 That, we may, LORD, have part in Them,
 And *We*, and They, in *Thee*.

H Y M N X X X I X .

For *Trinitie-Sunday.*

After the Arrian Heresie had troubled many with doubts concerning the Myserie of the Blessed Trinitie. It seemed convenient to some Churches, that one Day should yearly be set apart, both to commemorate, and instruct us concerning this Myserie. To which end we observe the Sunday next after Witfunday, and others, the Sunday next before the Advent.

Sing this as the Lords Prayer.

THey, ô thrice Holy, *Three in One!*
 Who seek thy nature to explain,
 By Means to Humane Reason known ;
 Shall find their Labour spent in vain.
 And, that they might contain, as well,
 The British Ocean in a shell.
 2 More, therefore, then we may conceive,
 We will not curious be to know :
 But rather, when thou bid'st us to believe,
 Obey, and let uain Reas'ning goe.

For,

For, far more fure, *Faith's* Objects be ;
Then those, which *Reasons* eies do see.

3 Yet, as by looking on the *Sun*,
(Though to his *Essence*, we are blinde)
And by the *Course*, we see him run,
We may of him, true *Notions* find.

So; what thy *Brightness* doth conceal,
Thy *Word*, and *Works* (in part) reveal.

4 Most *Glorious-Essence*, we confesse
In Thee (whom by *Faith's* eies we view)
Three Persons, neither moe, nor lesse,
Whose *Workings*, them, distinctly shew :

And, fure we are those *Persons Three*,
One GOD (and but *one GOD-head* be)

4 The *Sun*, a *Motion* hath, we know,
That *Motion* shews to us his *Light*.
The *Heate* proceedeth from those two.
Each, works his proper *Works* aright.

The *Motion* drawes out Time, a Line ;

The *Heat* doth warm; The *Light* doth shine.

6 But though this *Motion*, *Light*, and *Heat*,
Distinctly, by themselves we take,
Each in the other hath his feat ;
And, but one *S v n*, these Three do make.

For, whatsoe're the *One* will do,

It worketh by the other *Two*.

7 So, in the *G O D head*, there is knit
A wondrous *Threefold-True love knot* ;
And perfect *Union* fastens it,
Though *Flesh* and *Blood* conceive it not ;

And

And what is by One *Person* done,
 Is wrought by all the *Three-in-One*.
 8 Their *Works* they joyntly do pursue,
 Though they their *Offices* divide;
 And though,as things distinctly due,
 Some Attributes may be appli'd.
 For,One in *Substance*,they are still;
 In *Vertue*,One,and one in *Will*.
 9 *Eternall* all these *Persons* be;
 And,yet,*Eternall*,there's but *One*.
 So likewise,*Infinite* all *Three*;
 Yet,*Infinite*,but *One*,alone.
 And,neither,any thing doth misse,
 Which of the GOD-heads ESSENCE is.
 In *Unitie*,and *Trinitie*,
 Thus (oh CREATOR) we adore
 Thine ever-praised DEITIE;
 And,Thee confesse,for evermore,
 One FATHER,one begotten SON;
 One HOLY-GHOST,in GOD-head one

HYMN XL.

For All-Saints-Day.

This Day we commemorate the Mystery of the Communion of SAINTS, which shall be made perfect,when the holy Trinitie, The Angels and all the HOLIES and blessed Elect of GOD shall be incorporated into a joyfull,and unspeakable,
and

and inseparable Union, in the Kingdome of Heaven, which the Almighty hasten. Amen.

Sing this as the former.

NO *Blisse* can so contenting prove,
As *univerfall-Love*, to gaine,
If we, with *Full-requiting-Love*,
Could such Affection entertain.

But, such a *Love*, the Heart of Man,
Nor comprehend, nor merit can.

2 For, though to all we might be dear,
(Which, cannot in this Life, befall)
We discontented should appear,
Because, we had not heart for all ;

That we might all men Love, as we
Beloved, would of all men be.

3 For, *Love* in Loving, Joyes as much,
As, Love for Loving to obtain.

The *perfect Love*, is alway such,
And cannot part it Self in twain ;

Or Love receive; but where it may
With Truest Love, *True-Love* repay.

4 *Love* cannot in it self be two.

The *Object* of *True Love*, therefore,

An *Unit* is, which cannot grow

To be in ESSENCE, *two*, or *more*.

In *Rivals-Loves*, no Love is known.

And *Love-divided*, loveth none.

5 By *Love in Fraction*, next are we
Whilst here on earth we do remain ;

And

And if in Heav'n such *Love* could be,
 Sure Heav'n would be a place of pain,
 And, *Saints*, perhaps, would jealous prove,
 Of *GODS*, or of each others Love.

6 But, *He* whose wisdom hath contriv'd,
 His Glorie with our full content
 Hath from himself a means deriv'd,
 Our Loves distractions to prevent.

One Body of all *SAINTS* he makes;
 And, for his *Bride*, that *One*, he takes.

7 So, ev'ry member doth obtain
 Full Love *from all*, returning too,
 Full *to All*, of them again,
 As members of one Body do ;

None Jealous; but, all striving how
 Most Love to others to allow.

8 For, as the *Soul* is *All* in *All*,
 (And, *All* through ev'ry member too)
Love, in that *Body-Mysticall*;
 Is as the *Soul*, and fills it so :

Uniting them to *GOD*, as near,
 As to each other, they are dear.

9 The Love they want to entertain
 Such overflowing *Love* as his,
 He adds ; which they return again
 To make up Love which perfect is.

That, he may his own Love imploy,
 And, both find perfect *Love* and *Joy*.

10 The seed of this Content was sown
 When *GOD*, the spacious world did frame ;
 And,

And, ever since, that seed hath grown,
To be an Honour to his *Name*.

And, when the S A I N T S are sealed all,
This hidden Truth unseal he shall.

11 Meanwhile, as when Woods, Hills and Seas,
In Landskip shadow'd forth, we shew,
And, therewithall our Fancies please,
Though we their substance do not view :

So, *Contemplations-Map* may shew,

Dim sights, of that which we shall know.

12 And, though our Hearts too shallow be,
That blest *Communion* to conceive,
Whereof, in Heav'n we shall be free,
Let us, on Earth together cleave ;

Since none shall tast that Blessing, there,

But, they who live in *Union* here.

13 There, all those *Angels* we admir'd,
With ev'ry *Saint*, since Time begun,
(Whose Love, and Sight, we have desir'd)
Shall joyned be with us, in One ;

And We, and They, and they, and We,

To G O D himself espouz'd shall be.

14 Oh ! therefore, let us watch and pray,
With *Lamps*, and *Oyle*, still so prepar'd,
That, on the LAMBS great Marriage-day,
We be not from this *Wedding* barr'd ;

But, find a free Admittance there,

Where GOD, and all his HOLIES are.

H Y M N

HYMN XLI.

For *St. Andrewes-Day*.

This Day we praise GOD for the Benefit which his Church obtained by the Calling, and Ministry of his Apostle Andrew ; and we are hereby remembered, so to observe his Readiness to follow and preach Christ, that we may be stirred up to imitate the same.

Sing this as the 10. Commandments.

WHIL'ſt *Andrew*, as a Fisher fought
From pinching want, his Life to free ;
CHRIST call'd him, that he might be taught,
A Fisher-man of men, to be.

And no delay therein, he made ;
Nor questioned his LORDS intent ;
But, quite forfaking all he had,
With him that called, gladly went.
2 Would GOD, we were prepared fo,
To follow CHRIST, when he doth call ;
And, could as readily forgoe
Those Nets, which we are snar'd withall.

Yea, would this *Fisherman of men*,
Might us by his example move,
To leave the World, as he did then ;
And by our Works, our Faith approve.

3 But,

3 But, *Precepts* and *Examples* fail,
Till thou, oh LORD! thy Grace inspir'st:
Vouchsafe it, and we shall prevaile,
In whatsoever thou requir'st.

Yea, we shall then that *Good* perceive,
Which in thy *Service*, we may find;
And, for thy sake, be glad to leave
Our *Nets*, and all our *Traff* behind.

HYMN XLII.

For St. *Thomas* his Day.

*We set apart this day, to praise GOD, for the Mini-
strie of his Apostle St. Thomas; and that occa-
sion may be thereby given to strengthen our Faith,
by an Annuall commemoration of that part of the
Evangelicall Story, which mentioneth aswell this
Apostles doubtings, as the confirmation of his
faith, by a sensible demonstration of Christs Resur-
rection.*

Sing this as the LORDS Prayer.

WHEN *Christ* from Death, to life did rise,
And *Thomas* heard that wonder told;
He said he would not trust his Eies,
Though Him, they living, should behold;
Till with his Fingers, he had tri'd,
His pierced hands, and wounded side.
2 His

- 2 His gracious *Maſter* did permit
 The Proof, his Frailtie fought to take ;
 That, others might affurance get,
 Of that, whereof he doubts did make.
 And we more ſtrength by him have got,
 Then by their *Faith* who doubted not.
- 3 Oh ! bleſſed GOD, how wiſe thou art !
 And, how confoudeſt thou thy Foes !
 Who their Temptations do'ſt convert
 To work that End, which they oppoſe.
 When *Satan* ſeeks our *Faith* to ſhake,
 The former, he the ſame doth make.
- 4 Still when to Sins he tempteth us,
 To his Confuſion, let it be ;
 To our Advantage, turn it thus ;
 And, let it bring us home to Thee.
 Yet, let us hate and ſhun all Sin,
 As if, our miſchief, it had bin.

HYMN XLIII.

For St. *Stephens*-Day.

*Stephen was one of the ſeven Deacons mentioned
 Act. 6, and the firſt Martyr of Ieſus CHRIST.
 Hee powerfully maintained the Goſpell by
 diſpute, and ſealed the Truth with his Blood: For
 which GOD is gloried by this Dayes obſerva-
 tion, and others by his exemplarie Conſtancie re-
 membered*

Sing this as the former.

LORD! with what Zeal, did *Stephen* breath
 Thy *Truth* to such as him withstood?
 How stoutly did he meet his Death,
 To Seal thy *Gospel*, with his blood?
 This Constancie, thy Grace hath Crown'd;
 And, by so *Dying*; *Life* he found.
 2 Much *Love*, did in that *Saint* appear,
 When for his *Murderers*, he su'd:
 And, *Faith* had made his Eye-sight clear,
 When thee, inthron'd in heav'n, he view'd.
 In Torments, he true Patience kept;
 And, *died*, as if he had but *slept*.
 3 With his hot *Zeal*, our Hearts inflame;
 So *kinde*, so *constant*, let us be:
 In *life*, so let us *Praise* thy *Name*,
 In *Death*, so let us *looke* on Thee:
 And, when our *Sleep*, in *Death* we take,
 With him, to *Life*, let us awake.

HYMN XLIIII.

For *S. John* the *Evangelist* his Day.

*We solemnize this Day to praise GOD for his blef-
 sed Evangelist, and beloved Disciple John,
 who was one of the most powerfull Instruments of
 the Churches illumination, and Consolation. For,
 by Him, the Divinitie of CHRIST, and the*
 P *most*

*most comfortable mysteries of our Redemption,
are most evidently witnessed.*

Sing this as the 10. Commandments.

BY his Examples, teach us L O R D,
For whom we honour Thee this Day.
His *Witness*, of th' *Incaruate-Word*,
Continue in thy *Church*, for aye.

As he, likewise, beloved was,
And, therefore, leaned on thy breast ;
So, let us, L O R D, enjoy thy Grace ;
And, on thy sacred *Bosome*, rest.
2 Breathe into us, that *Life-divine*,
Whose Testimonie, he intends ;
About us, cause thy *Light* to shine ;
That *Light*, which no man comprehends.

And, let that *ever-blessed-word*,
Which, all things did create, of nought,
Anew, create us, now, oh L O R D !
Who are by *Sin*, to ruine brought.

3 Our sins, we heartily confesse,
Thy pardon, therefore, let us have.
Thy *Saving-faith* we do professe ;
Vs, to thy *Fellowship*, receive.

And, as to us, thy *Servant* gives
The means to know and honour Thee ;
So, let oh L O R D ! our *words* and *lives*,
Both *Lights*, and *Guides*, to others, be.

H Y M N

HYMN XLV.

For Innocents Day.

In honour of the Almighty-Providence, this Day is observed by our Church, who upon this Day memorizeth our Saviours preservation from Herods crueltie, when he slew the Innocent Children in Bethlehem, and the parts adjoyning. And we are thereby put in minde, how vainly, the Devill, and his members, rage against GOD, and his Decrees.

Sing this as the former.

THat Rage, (as *David* fore declar'd)
Which did the *Gentiles* Fury shew;
By *Herod* then fulfilled was
When blamelesse *Innocents* he slew.

And, madly they persude in vain,
What they had curfedly contriv'd;
For, *He* whom *Herod* would have slain;
Him, and his Malice, overliv'd.

2 Still, thus, vouchsafe thou to restrain,
All Tirants, LORD, pursuing Thee.
Let ill conceptions, thus, be slain,
That, Thou in us, preserv'd mayst be.

So whil't we shall enjoy our breath,
We of thy Grace, our *Songs* will frame;
And, as those *Infants*, by our Death
We hope to glorifie thy *Name*.

P 2

3 Those

3 Those *many* suffred Death, for *One* ;
 That *One*, for *them*, and others dide.
 And, what they felt in *AE*, alone ;
He, did in *Will*, and *AE*, abide.

LoRD, grant that what thou hast decreed,
 In *Will*, and *AE*, we may fulfill :
 And, though we reach not to the *Deal*,
 From us, oh GoD, accept the *Will*.

HYMN XLVI.

For the Conversion of Saint *Paul*.

Paul, having been a cruell Persecutor, was extraordinarily called, to be an Apostle to Preach the Faith which he had persecuted ; and of a Wolfe became a Pastor ; and the most laborious in the Vineyard of CHRIST : which Mercy of GOD, is here commemorated to his praise, and for our comfort.

Sing this as the former.

A *Convert*, and Conversion strange
 Was made, when *Saul*, a *Paul* became :
 And, LoRD, for making such a change,
 We praise, and glorifie thy *Name*.

For, whilst he went from place to place,
 To persecute thy *Church* and *Thee* ;
 He was reclaimed by thy *Grace*,
 A Preacher of thy *Truth* to be.

2 LoRD, when from thee we go astray,
 Or injure Truth, by blinded Zeal,
 Vouch-

Vouchsafe to stop us in that way ;
And, then, thy *Will*, to us reveal.

Disclose that *Brightnesse* from above,
Which proves the Sensuall Eye-sight blind ;
And, from our Eyes, the skales remove,
That, hinder us, thy way to finde.

3 And, as thy blessed Servant *Paul*,
(When thy Disciple he became)

Exceeded thy *Apostles*, all,
In painfull preaching of thy *Name*.

So, grant, that we, who have in Sin
Exceeded others heretofore,
The start of them, in *Faith*, may win ;
Love, *Serve*, and *Honour* thee, the more.

HYMN XLVII.

For Saint *Matthias* his Day.

This Day is observed in memoriall of G O D S Justice, manifested in discovering and punishing Judas Iscariot for abusing his Apostleship : and, for his Mercy in electing Matthias , a faithfull Pastor in his Roome. It gives us Occasion also, to consider what hangs over their heads, who abuse their Divine-Calling.

Sing this as the 4 Psalm.

W H E N one of thine, did false become,
And, his high place abuse :
P 3 Thou

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Thou left'st him, LORD, and in his Roome,
 Did'st just *Matthias* chuse,
 So, if within thy *Church* this day,
 Unfaithfull *Pastors* dwell,
 To Them, Repentance grant, we pray,
 Or, them, with speed, expell.
 2 Though, horned like the *Lambe* they show,
 Though, *Sheep-like*, cloth'd they be ;
 Let us their *Dragon-language* know,
 And, *Woolvisht-nature* see.
 And, cause thy *Lots* to fall on those,
 (Thy Flocks to undertake)
 Who shall their manners well compose
 And, thereof Conscience make.
 3 Let us likewise, his *fall*, so heed
 Whose Place, *Matthias* got ;
 And, with such loving Awe proceed,
 That, we deny Thee not.
 For, *Titles* be they nev'r so high,
Rare-Gifts, or *Sacred-Place*,
 Shall no mans *Person* sanctifie,
 Without thy *Speciall-Grace*.

H Y M N X L V I I I .

For Saint *Marks* Day.

*This day is appointed to praise G O D, for the Glad
 tidings of his Gospel, delivered to the Church
 by his blessed Evangelist MARK : by whose Testi-
 mony*

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mony that Saving-Truth, is confirmed and Illustrated unto us.

Sing this as the 100. Psalm.

FOR those blest *Pen-men* of thy *Word*,
Who have Evangeliz'd of Thee,
We magnifie thy *Name* oh L O R D !
And, thankfull, we desire to be.

The Welcome News, thy *Gospel* brings,
With joyfull Hearts, we do embrace ;
And, prize above all earthly Things,
That Precious Earnest of thy *Grace*.
2 This Matchlesse *Fem*, that we may buy
Let us with gladnesse, *Cost* bestow,
Our vain *Self-love*, let us deny,
And, let the Worlds *Falſe-honours* go.

Although from Heav'n an *Angel* come
To preach another *Gospel*, here,
Let us not entertain the same
Nor lend thereto a willing eare.

3 L O R D, we are now affected thus ;
But, in performance, we are fraile ;
Too craftie is our *Foe* for us,
And (if thou help not) may prevaile.

Enable us, therefore, to Judge, and know,
(When we *new-Doctrines* do receive)
If they agreeing be, or no,
To what a *Christian* should beleeve.

HYMN XLIX.

For Saint *Philip* and *Jacobs* Day.

The Church upon this Day taketh Occasion to offer to our Consideration, some of those Mysteries of Saving Faith, which were delivered unto her by the Ministry of the Apostles Philip, and Jacob, that we might the better beare in minde their Counsels, and be thankfull unto GOD for them.

Sing this as the former.

BY Thee were thy *Disciples* taught,
 What they, oh C H R I S T, should *do*;
 What, likewise to *Believe*, they ought,
 'Thy *Spirit* shew'd them too.
 The Truths which unto them were shown,
 Have been dispos'd of thus ;
 They, unto others made them known ;
 From Those, they came to us.
 2 Thus they have taught ; and thus we say ;
 (And, therein will abide)
 Thou art the *Life*, and *Truthfull-way*,
 Which unto *Life* doth guide.
 By *Thee*, the *Father* we have known,
 Whom thou descendest from ;
 And, unto *Him*, by *Thee*, alone,
 We hopefull are to come.
 3 This, thou to *Philip* did impart,
 (And, this our Faith shall be)
 That

That, Thou within the *Father* art,
 And, that, *He* dwels in *Thee*.
 Of whom, what ever we in faith,
 And, in thy *Name*, require,
 We shall obtain (thy promise faith)
 As we ourselves desire.
 4 Now, therefore, LORD, of thee we crave,
 That, we more Fruit may shew
 Of that which we received have ;
 And, much more thankfull grow.
 That so the Truth we have beleev'd
 May not be taken from
 These Kingdomes ; but, be here receiv'd
 Vntill thy *Kingdome* come.

HYMN L.

For Saint *Barnabas* Day.

Barnabas, together with Saint Paul, was by the
 Holy-Ghost *extraordinarily separated for the Mi-
 nistry of the Gospel, and confirmed in the Apo-
 stleship, by the ordinary Discipline of laying on of
 hands ; for which we take occasion to praise GOD,
 upon this Day.*

Sing this as the 10. Commandments.

RIch Gifts, and Graces manifold,
 To many, thou, oh LORD, hast lent,
 Of late, and in the Dayes of old,
 To teach us *Faith*, and to repent.

P 5

The

Thy *Prophets* thou did'st first ordain ;
 And, they as *Legats* did appear.
 Then, with an *Apostolike-Train*,
 In person, thou, a while, wert here.
 3 For *Legier*, when thou went'st away,
 The *Holy-Ghost* thou didst appoint,
 Who, for thy Service (to this Day)
 From Time to Time, did some anoint.

So likewise, brought it was to passe ;
 That, to confirm what had been taught,
 An *Army-royall*, pressed was,
 Of *Martyrs*, who thy Battels fought.

3 For *Those*, and *Him*, for whom we thus
 Are met to praise thy *Name* this day,
 We give Thee Thanks ; as they for us,
 (Before we were) to Thee did pray.

And, by this dutie, we declare
 An evidence, that *They* and *We*,
 (Though we in Times, divided are)
 Have one *Communion*, still, with Thee.

HYMN LI.

For Saint *John Baptist* his Day.

John called the Baptist (by whose Ministry the People were prepared to receive CHRIST, was prophesied of before his Comming. And this day is appointed both to praise GOD for the same ; and to remember us by his example to prepare

*prepare our hearts for the entertainment of our
Saviour.*

Sing this as the Lords Prayer.

BEcause the World might not pretend.
It knew not of thy *Coming-day* ;
Thou didst, oh C H R I S T, before Thee send
A *Cryer*, to prepare thy Way.

Thy *Kingdome* was the *News*, he brought
Repentance, was the *Way*, he taught.

2 And that his *Voice* might not alone,
Informe us what we should *believe* ;
His *Life* declar'd what must be done,
By those who shall thy *Faith* receive.

His Doctrin, therefore, let us heed,
And in his holy path proceed.

3 Let us not haunt *vain-pleasures* Courts,
With fruitlesse toyes, to feed the minde;
Nor moved be with false Reports,
Like Reeds, that shake with ev'ry winde.

And, let our *lives* (though lesse austere)
At least, be sober, and sincere.

4 Clad in *Repentant-cloth of hair*,
Let us, (oh C H R I S T) to seek out Thee,
To those *forsaken-walks* repair,
Which, by thy *Saints* affected be :

And, that our lives we may amend,
With true Repentance, us befriend.

5 Instruct us how to feed upon
The *Honey*, of thy *Word-divine* ;

The

Yet, Thee, that very night denaid,
On what should we relie?
2 Of our owne selves, we cannot leave
Our pleasures for thy sake;
No, nor one vertuous Thought conceive
Till, us thou able make.
For, we not only Thee deny,
When Troubles do increase;
But, oft from Thee, we likewise fly,
When pleasures we possesse.
3 Oh ! let those *Prayers* us availe,
Which were for *Peter* daign'd;
That, when the *Foe* shall us assaile,
His purpose be not gain'd.
Yea, fixe on us those pow'rfull Eies,
Which mov'd him to lament;
That, we with Teares, and bitter Cries,
Our Follies may repent.
4 And, grant that all, who him succeed
(To oversee thy *Folds*)
Thy Sheep and Lambs, may guide and feed,
As they of duty should:
No Doctrine teaching, saving, what
Truth warrants them to preach;
And in their Lives, confirming that
Which they are bound to teach.

HYMN

HYMN LIII.

For St. James his Day.

*This Day we glorifie GOD for his Apostle James,
 who was one of the two, for whom their Mother
 desired that they might sit, the one at his right hand,
 and the other at his left hand in his Kingdome :
 And by occasion of that Petition, they and others are
 taught what they should rather desire to obtain.*

Sing this as the 10. Commandements.

THEY who their *Father* had forfook,
 And follow'd CHRIST at his command,
 (By humane frailtie overtook)
 Did for preferment, seeme to stand.
 But, by their *Master* they were taught,
 What fitteth an *Apostles* care ;
 What should by them, be rather fought ;
 And, what their chiefeſt honours are.
 2 By them, we ſee much Folly grows,
 Where *Virtues* their beſt rooting take ;
 And that the man which *Wealth* forgoes,
 May not *Ambition* quite forſake.
 And fear we may, that Sin reſides
 In many Perſons at this day,
 Who choſen are for *Lights*, and *Guids*,
 To ſhew to other men their way.

3 To

3 To Thee, therefore, oh LORD, we pray,
That, *humbleness*, in us may dwell,
To charm that *Fiend* of *Pride* away,
Which would thy Graces, quite expell.

Vouchsafe thou, chiefly, those to keep
From this Delusion of the Foe,
Who are the *Pastors* of thy Sheep,
And should each good example show.

4 For, they who still pursuing be
That *Greatness*, which the World respects,
Their vanitie do neither see,
Nor feel thy Spirits good effects.

By them, *prophaneness* doth increafe ;
By them, *Disunion*, is begun,
By them, the *Church* is robb'd of *Peace* ;
By them, the World will be undone.

5 He therefore, that will stop the Rent,
Which his Ambitious aymes hath made,
(Like this Apostle) must repent
The vain Desires, which he hath had.

For, he which to performe that *Place*,
With *Lowliness*, himselfe applies,
Endow'd is, with *speciall-grace*,
And, shall to highest *Honours* rise.

H Y M N

HYMN LIIII.

For St. Bartholomews day.

This Day is consecrated to the honour of GOD, in the pious memory of his Apostle St. Bartholomew: and, that (as appeares by a portion of Scripture appointed to be read this day, we might take occasion to praise our Redeemer for the many wonders wrought by his Apostles, to the edification of his Church; and to the confusion of her Foes.

Sing this as the LORDS Prayer.

EXceeding gracious favours, LORD,
 To thy *Apostles* have bin shewn;
 And, many wonders, by their word,
 And, in thy *Name*, by them were done.
 The Blind could see; the Dumbe could talk;
 The Deaf did hear; the Lame did walk.
 2 They all *Diseases* took away;
 The Dead, to life, they did restore;
 Foul spirits, dispossessed they;
 And, preach'd thy *Gospel* to the poore.
 Whereby the Truth, still stronger grew,
 And, her Opposers overthrew.
 3 Oh! let their works for ever be
 An honour to thy Gorious Name;
 And

And by thy pow'r, vouchsafe that we
 (Whom Sin makes deaf, blind, dumb, and lame,
 May hear thy *Word*, and see thy *Light*;
 And speak thy Truth, and walk upright.
 4 Each mortall Sicknes of the Soul,
 Let thy *Apostles* Doctrines cure;
 Let it expell that *spirit-foul*,
 Which makes us lothsome and impure:
 That, we who dead in sin have lain,
 The life of *saving-Faith* may gain.

H Y M N L V.

For St. Mathews-Day.

St. Mathew was from the Office of a Custome-gatherer (which was odious to the Jewes) called to be an Apostle; and became one of the Evangelists. This day, therefore, is made observable, and set apart that God might be therein praised for the favour vouchsafed to the whole Church by his ministry.

Sing this as the former.

L Et no uncomely Censures passe
 Vpon those *Callings* men professe.
 A *Publican*, St. *Mathew* was,
 Yet, G O D S elected nev'r thelesse.
 And was unto the *Church* of *Christ*,
 Apostle, and *Evangelist*.

2 For,

- 2 For, G O D (who not a whit respects
 Profession, Person, or Degree)
 The *Saints* impartially elects,
 From ev'ry Sort of men that be;
 That, all might unto him repaire,
 And, no more of his Love despaire.
- 3 For those men, therefore, let us pray,
 Who seem uncalled, to remain;
 Not judging them quite cast away,
 G O D S Favour never to obtain;
 Since, he by them perhaps doth prove,
 Our patience, and our Christian Love.
- 4 And, for our selves, let us desire
 That, Avarice we then may shun,
 When G O D that service doth require,
 Whereby his heav'nlie will is done.
 And let the remnant of our daies,
 Be spent in setting forth his praise.

H Y M N L V I.

For the Day of St. *Michael*, and all *Angels*.

This Day we glorifie G O D for the ministration of his holy Angels, and for the assistance and protection, which he by them vouchsafeth us against the secret assaults and temptations of our spirituall Adversaries. St. Michael, is by St. Jude termed an Arch-Angell; by Daniel, he is called, Chiefe of the Princes; and some doe thinke that this Angel is Christ.

Sing

Sing this as the 100. Psalm.

TO praise, oh G O D ! and honour Thee
For all thy glorious Triumphs won,
Assembled here this day are we ;
And, to declare thy Favours done.

Thou took'st that great *Arch Angels* part,
With whom in Heav'n the *Dragon* fought;
And, that good *Armies, Captain* wer't,
Which cast *him*, and his *Angels* out.

2 We gain'd thereby the firmer peace ;
Lesse are our dangers ; lesse, our Fears ;
And, to thy Glories great increase,
Thy *Kingdoms* pow'r the more appears.

Yea, now his malice and despight,
Who in thy presence, heretofore,
Accused us both day and night,
Shall terrifie our Souls no more.

3 In honour of thy Blessed Name,
This *Hymn* of Thanks, therefore we sing ;
And, to thine everlasting Fame
Of praise, Heav'n's arch'd Sphear shall ring.

With praise, for thy *Essentiall-might*,
With praise, for all those *Angels* too,
Who thy victorious Battels fight,
And, here on Earth, thine Errands do.

4 For, many of that glorious Troop
(To bring us messages from thee)
Have pleased bin, from Heav'n to stoop ;
And, cloth'd with humane shape to be.

Yea,

Yea, we believe they watch and ward,
 About our Persons, evermore,
 From *evill-Spirits*, us to guard:
 And, we return Thee Thanks, therefore.

HYMN LVII.

For *St. Lukes* Day.

*This Day we celebrate GODS praise for the great
 priviledges vouchsafed to his Church by the blessed
 Evangelist L V K E, a Physitian both for Body
 and Soule, and the first and best Ecclesiasticall Hi-
 storiographer. Hee was a constant companion of
 St. Paul, and an example of Christian perseverance
 to all posteritie.*

Sing this as the former.

IF those Physitians honor'd be,
 Who corporall diseases heal;
 Sure, worthy double praise is he
 Who seeks both *Soul* and *Bodies* weal.
 Both waies this Blessed *Saint* excel'd,
 Both waies, in life he was approv'd;
 And, by his *Gospel* hath reveal'd
 What many Soul-bred pains remov'd.
 2 To do him honour, this, beside,
 A blessed witnes, hath declar'd,
 That firme in Faith he did abide,
 When others from the Truth were fear'd.
 Thereof

Thereof the Glorie, LORD, be thine;
 For, him thy *Grace* enabled thus:
 And he received those Gifts divine,
 To benefit *himself* and *us*.

3 By his example, therefore, LORD,
 Uphold us, that we fall not from
 The true profession of thy *Word*,
 Nor by the World, be overcome.

And grant, his holy *Gospel* may
 Yeeld cordiall comforts to the Soul,
 To drive those maladies away,
 Which make it faithles, faint, and foul.

HYMN LVIII.

For St. *Simon* and *Jude*s day.

This Day, we honour God for his two Apostles, Simon called Zelotes, and Jude the brother of James, as is manifested by a portion of Scripture, appointed to be read on this day, and by which we are put in minde that we continue in brotherly Love, and to that estate of Grace to which we are called.

Sing this as the 23. Psalm.

NO outward *mark* have we to know
 Who, thine, oh CHRIST, shall be,
 Vntill our Christian Love doth show,
 What Soul pertains to Thee.
 For, some, a *Faith* can counterfeit,
 And, likely Virtues fain;

But,

But,till true *Charitie* they get,
 Their *Faith*,and *Works* are vain.
 2 *Love* is that Sum of those Commands,
 Which Thou,to Thine didst leave ;
 And,for a *mark*,on them it stands
 Which never can deceive.
 For,when our *Knowledge*,foolish turns ;
 When *Showes*,no shew retain ;
 VVhen *fiery-zeal* to nothing burnes,
 Then Love shall firme remain.
 3 By this,were thy Disciples knit,
 And,joynd so in One ;
 Their *True-Love-knot*,could never,yet,
 Be broken or undone.
 Oh ! let us *L O R D* inferted be
 Into that sacred *Knot* ;
 And,be so knit,to them and Thee,
 That Sin undoe us not.
 4 Yea,left when we thy grace possesse,
 VVe therefrom fall away,
 (Or turn it into wantounesse)
 Assist thou us,we pray.
 And,that we may the better find,
 VVhat heed is to be learn'd,
 Let us the *Fall* of Angels mind,
 As holy *Jude* hath warn'd.

H Y M N

HYMN LIN.

For troublefome, and dangerous Times.

No Kingdome is alwaies free from troublefome and dangerous Times. Therefore Hymns of Consolation; and fuch as may move to penitence, or preserve the minde patiently contented with GODS Vifitations in that kind, are neceffary for uncomfortable Seafons, and will no doubt, be both liked, and ufed by fome.

Sing this, as, VVe praise thee oh G O D.

Now are the *Times*; Thefe are the Daies,
 VWhich will thofe men approve,
 VWho take delight in *honest-Waies*,
 And *pious-Courfes* love.
 Now, to the VWorld, it will appear,
 That Innocence of heart,
 VWill keep us far more free from fear,
 Then Helmet, Shield, or Dart.
 2 A cunning *Polititians Brain*
 A wealthy *Merchants-purse*,
 A *Princely Style*, a *Portly Train*;
 (Though with a publike Curfe)
 (In Grace to be with Lords and Kings,
 And, of their *Slaves* admir'd)
 A while agoe, feem'd glorious Things;
 And, moft to be defir'd.

3 But

- 3 But fully Ripe now *Sins* are come,
And bring those *Plagues-foretold* ;
Which made the *Times* grow perillsome,
Good-Conscience passeth Gold.
And, they the bravest Lots possess,
Which may on earth be had,
Who by an *Inward-Happines*
Are safe, and fearles made.
- 4 As Lions they courageous are,
Now mischiefs most increafe.
And, though still dreadfull newes they hear,
Their Courage doth increafe.
For, now, they see be drawing nigh,
And, hastning to requite,
Their Insolence, and Tirrany,
Who did in wrongs delight.
- 5 And why should Innocencie grieve,
That, liv'd it hath to see
Fulfilled ; what it did believe,
And could foretell, should be ?
Yea, why should it be discontent,
That, GOD hath verifi'd
His threat'nings by a sad event,
On those who *Truth* decide ?
- 6 What can it lose, now broiles increafe ?
Or Fear, in Times of blood ?
Which was oppress'd in Times of Peace ;
And *Ill* receiv'd for Good ?
Since none doth grudge to see his Field,
Stubd up, and fet on fire ;
That

That usefull Fruits, the foile may yeeld,
 In stead of Bush and Bri'r.
 7 The best which could have hoped bin,
 By long abused Rest ;
 Was that our Follies, and our Sin,
 Should more have bin increast.
 For, though some have bewail'd the Time,
 And Reformation fought ;
 But, few do sorrow for their crimes,
 Or mend themselves in ought.
 8 Yea, few had either fear or sense,
 Of *Justice*, in their waies ;
 Or favour'd much, that *Innocence*
 Which giveth peacefull daies.
 We, therefore are afflicted thus ;
 And G O D, hath powred now,
 A *Toll of his wrath* on us,
 That we might wiser grow.
 9 Like those Egyptians if we be,
 Whose hearts obdurate grow,
 All his old plagues, in store hath he,
 Our Follies to pursue ;
 But by returning unto him,
 We, yet may scape the smart,
 That without *Mercy*, falls on them,
 Which have a hard'ned heart.
 10 L O R D, this effect, vouchsafe to grant
 In these our *Troublous-Times*.
 Let our lost *Peace*, which now we want,
 Reclaim us from our Crimes.

Q

So,

So whether we shall *die* or *live*,
 Till better *Daies* we see ;
 This *Troublous* Time we shall perceive,
 A *Time of Grace* to be.
 11 For *Pestilences, Deaths, and War*,
 To them, who shall repent.
 Not *Evill*, but *Good-Angels* are,
 For their amendment sent :
 And *Righteous men*, sometime, by these,
 In Love, are taken from
 Those worse, and those more dreadfull daies;
 Which must on others come.
 12 Prepare, and fit me, L O R D, therefore,
 With meek, and humble mind,
 To meet thy Judgements at the dore ;
 And, take the *Lot* I find.
 And, if I shall be one of those,
 Who for example sake,
 Must suffer by these *publike-woes*,
 On me thy pleasure take.
 13 But, L O R D, remember *Mercy* still,
 (Thy Sword, through *Justice* draws)
 Yea, though to bring this *publike Ill*,
 My *Sins*, in part, were cause ;
 Remember too, that I am one
 (A Sinner, though it be)
 Who grieves, for what I have misdone,
 And put my trust in Thee.

H Y M N

HYMN LX.

Another for the like Times.

The Faithfull are by this Hymn put in mind of that securitie which may be obtained, by depending on GOD, in Times of publike Calamitie, and remembred also thereby to strengthen their Faith by earnestly seeking GODS assistance, and protection, in such Times of Perill and Feare.

Sing this as the 25. Psalme.

INform'd we are, oh LORD!
 That they who trust in Thee,
 And, can depend upon thy Word,
 Shall free from danger be.
 To thofe, thou shalt become
 A strong defensive Tow'r,
 To save when Times are perilsome,
 From him that would devour.
 2 The Shaft which kills by day,
 On them shall not alight;
 The Plague which doth at midnight flay,
 Shall do them no despight.
 How e're the Planets move;
 What ever their Aspects
 May seem to threaten from above,
 They shall have good Effects.
 Q 2 3 Their

3 'Their Feet unharm'd shall tread,
 'The *Viper, Worme, and Afpe* :
 With *Angry-Lyons*, without dread
 Or danger, they shall grasp :
 From Foes, they shall be safe ;
 Though great their Haters be,
 And at their Furie, they shall laugh
 Though them enrag'd they see.
 4 When Death on ev'ry fide,
 'Ten Thousands takes away,
 They shall, by Faith be fortify'd ;
 And, live without dismay.
 Yea, full they shall be fed
 When *hungry Times* appear :
 And, shall of nothing, stand in dread,
 When they *Sad-Rumors* hear.
 4 L O R D, thus, thou dost befriend
 (When Times of Trouble be)
 Thy Faithfull Servants, who depend
 Vnfainedly on Thee.
 On me, L O R D, this high grace,
 Vouchsafe thou to bestow :
 For at this *Time*, and in this *Place*,
 Are Fears, and Perils now.
 6 Let not my many Crimes,
 Which have assistance brought
 To bring thy Judgements on these times,
 Now bring my Hopes to naught.
 But, let me so repent,
 My Courses lewd and vain.

That

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That in this publick punishment,
 I, private Grace may gain.
 7 So constant, make my heart ;
 (What ever *Newes* I hear)
 That, from no duties I depart,
 By an unmanly Fear :
 Nor by a carnall doubt,
 Those *Christian-Hopes* forgoe,
 Whose Loss, may tire my *Patience* out ;
 Or, *Saving-Faith* o'rethrow.
 8 But, L O R D, let me remain
 To thee, so reconcil'd,
 That Sobernes I may refrain,
 Though all the World grow wild.
 Be thou my blessed *Lot*,
 VVhen *Outrage* doth increase ;
 And, to their Furie leave me not,
 That are the Foes of *Peace*.
 9 Preserve this Hopelesse *Place*,
 And our disturbed *State*,
 From those that have more *wit*, then grace,
 And prudent Counsels hate :
 Yea, let the *Plagues* they cause
 On those alone descend,
 Whom neither *Grace*, nor *Vengeance*, drawes
 Their manners to amend.
 10 If any *Sprouts* of mine,
 Shall these *Ill-Times* out-grow,
 To keep them, L O R D, for ever thine
 The life of *Grace* bestow.

Q 3

And.

And, rather let them die
 In want, and with disgrace,
Then live on earth to multiplie
 A wicked princely Race.
11 Yea, whatfoever care,
 Or Troubles we are in,
Preserve in us a Conscience clear
 From ev'ry wilfull Sin.
 And, in thy *Faith* and *Love*,
 So firme, let us abide ;
That, by these Troubles we may prove,
 Like Silver seven times tride.
12 If this I shall obtain,
 As, I believe I shall ;
Though *Fire* and *Brimstone* down it rain,
 It should not me appall.
 For, when each earthly Thing,
 Burnes round me in a flame.
I HALELVJAH hope to sing,
 In honour of thy *Name*.

Finis se cundæ partis.

The third Part, containing
Hymns Perfonall.

To the *Reader*.



Hefe *Times* are fo captious, that we otherwhile dif-
 please, even when we doe
Curtesies ; if we prevent
 not mistakings by some ex-
 cuses or complements. Therefore, with-
 out a Prologue, I dare not proceed to the
 next *Part*, or *Volumn* of *Hymns*, lest I
 might seeme burthensome in their Num-
 ber : For some have already given me oc-
 casion to suspect that Objection.

That which I can say for my selfe (if
 I need say any thing) is this : I thought I
 could not have taken too many Occasions
 to praise GOD. So I thinke yet ; and of
 this mind I shall continue. I am perswa-
 ded, also, that they who thinke these
Hymns too many, will weary themselves
 as little in the use of them, as if they had

Q 4

bin

bin fewer, and that such as are devoutly affected, would not have been tired, If I had prepared a greater number.

They who are acquainted with the *Liturgies* in the *Greeke Churches*, can assure them, that they have had more *Hymns* by some hundreds, then I have yet divulged. And, most men of discretion very plainly perceive that the *Chauntries* of the *World* the *Flesh*, and the *Devill* have more then a thousand *Songs*, for every one which I have prepared for our Christian Quires. And now I call that to mind, I am almost angry that any man should thinke these *Hymns* were over-numerous, and will therefore say no more to excuse their multitude.

I confesse I am (for ought I know, or have yet heard) the first that did compose *Personall-Hymns* in this kind : and perhaps, therefore (as it usually fares with new *Inventions*) they will not seeme so plausible as *Occasionall* and *Temporarie Hymns*; which have been very anciently in use.

Yet,

Yet, I am perswaded, that when they are better knowne, no discreet Reader will either disapprove them, or judge them to be any of those *Novelties*, which are justly despicable or impertinent.

I conceived it a good meanes, to insinuate into persons of every *Calling* and *Degree*, some of those Musings and Considerations, which are necessary to be remembred. This way as I thought instruction might be received with most ease, with least offence : And I am confident, that purposely or causually, some advantages of good consequence, both for amendment of *Manners*, and increase of *Pietie*, will arise from these *Personall-Hymns*. In this confidence, I leave them to your perusal, and humbly beseech *G O D*, that they may be our *profit* and his *praise*.

G E O. W I T H E R.

Q 5

H Y M N

HYMN I.

For a Britan.

*We that are Britans enjoy many peculiar Priviledges;
and have obtained sundry Blessings and Deli-
verances famously observable. We are therefore ob-
liged to a speciall Thankfulnesse, not only as we are
Christian-men, but as we are Britans also. And
this Hymn intends the furtherance of that duty.*

HALELVJAH, now I sing.
For, my Heart invites my Tongue,
To extoll my GOD-my-King,
In that blessed *Angel-Song*.
And, as I enabled am,
I will sacrifice to GOD,
Thanks, in this whole *Ilands* name,
In a Joyfull-praisefull *Ode*,
You that Loyall Britans be,
Hallelujah sing with me.
Cho. *Hallelujah, sing with me,*
You that Loyall Britans be.
2 On her Coasts, our *Maker* smiles,
And, vouchsafed her the Rule
Over all the *Floods*, and *Iles*,
From the *Midland-Streights* to *Thule*.
Plenty doth her Vallies fill;
Health is in her Clymates found;
Pleasure,

Pleasure plaies in ev'ry hill,
And these Blessings, *Peace* hath crown'd.

Hallelujah therefore sing

Till the Shores with Eccho's ring.

Cho. *Till the Shores with Ecchoes ring,*

Hallelujah, therefore sing.

3 VVhen that blessed *Light* arofe,
VVhich dispelled *Death's* black Shade,
She, was of the first of Those,

VVho, thereof, was Partner made.

And, although she seem a Place,

To the Frozen Zone confin'd ;

Yet, the longest Day of *Grace*,

In Her happy Coasts hath shin'd.

Sing, let us, to G O D, therefore,

Hallelujah, evermore.

Cho. *Hallelujah*, evermore,

Sing let us, to G O D, therefore.

4 That no Forraign Foe may ceaze,

Her Dear Children, evermore,

Ditch'd and wall'd with *Rocks* and *Seas*,

Her beloved Borders are.

G O D Almighty so provides,

That, likewise, to guard her *Lands*,

She hath Clouds, and VVind, and Tides,

Calmes, and Stormes, and Shelves, and Sands.

Now therefore, my Song shall be,

Hallelujah, L O R D, to thee.

Cho. *Hallelujah*, Lord, to Thee,

Now, therefore, my Song shall be.

5 VVhen

5 When we had a *Darkneſſe* here,
 Worſe then what th'Egyptians had.
 When, we more in Bondage were,
 And, to *Babel*, ſlaves were, made;

GOD, Renew'd again the *Light*,
 And the *Freedom*, which we loſt :
 That, for Thanks, enjoy we might,
 What our *Fathers* lives had coſt.

Therefore while I have a Tongue,
Hallelujah ſhall be ſung.

Cho. *Hallelujah ſhall be ſung,*
Therefore, while I have a Tongue.

6 When our *Deborah* aroſe,
 And, GOD's *Iſ'el* judg'd here.
 When confederated Foes,
 Did Invincible appear.

Spains proud *Siſera*, had thought,
 To have ſunk us, with his weight :
 But, the *Stars* againſt him fought,
 And, made famous, *eightie eight*.

Hallelujah, therefore, Crie
 Till Heav'ns vaulted Rooſe reply.

Cho. *Till Heav'ns vaulted Rooſe, reply,*
Hallelujah, therefore cry.

7 When of harms we dreamed not ;
 But at reſt, ſecurely liv'd :
 By a damned *Powder plot*,
Rome our ruine had contriv'd :

For, by *Thunders* from below,
 (Had not GOD forbid the Doom)

We

We had perish'd at a blow ;
And, but few, had known by whom.

Halelujah, therefore found,

For the Grace, which then we found,

Cho. *For the Grace, which then we found,*

Halelujah, therefore found.

2 When by Riot, and Excesse ;
We those times of *Dearth* deserv'd,
Which did bring us to distresse,
And in danger to be sterv'd.

Once, G O D sent beyond beliefe,
Fruits, where none did *Plant*, or *Sow*,
And, at other times, reliefe,
Ere we saw the same in show.

To our great, and Gracious *King*.

Halelujah, therefore, sing.

Cho. *Halelujah, therefore, sing,*

To our great, and gracious King.

9 When for our Contagious crimes,
Sicknesses, have rag'd here,
Such ; as few preceding Times,
Therewithall, acquainted were.

When a *Pestilentiall-Breath*,
Made us from each other flie,
(Threatning Vniverfall Death)

G O D had pitie on our Crie.

Therefore, while we breathing be,

Halelujah Sing will we.

Cho. *Halelujah sing will we,*

Therefore, while we breathing be.

10 Worst

10 Worst of *Wars, Domestick-War*,
Twixt our *Nations*, was begun,
Spreading Threats, and Terrors, far,
Of more Mischief, then was done.

Here, it march'd as if it said ;
BRITAIN, *speedily repent*,
Els, my Fury, yet, delaid ;
Thee, and *Thine*, ere long, will rent.

Therefore, Trumpets, Fifes, and Drums,
Hallelujah well becomes.

Cho. *Hallelujah, well becomes.*

Warlike Trumpets, Fifes and Drums.

11 When a *Generall-Offence*,
Had almost to Ruine brought,
Law, Religion, State, and Prince,
And a Schisme, among us wrought,
Yea, when Snares for us were laid ;
And, when *Avarice. and Pride*,
Had our Freedoms, nigh betray'd ;
GOD, *Protection*, did provide.

Hallelujah, therefore sound,
Till it reach the *Starry Round*,

Cho. *Till it reach the Starry-Round*,
Hallelujah, we will sound.

HYMN II.

For a Sovereign Prince.

*We presume not to instruct Sovereign Princes, but
have only composed, in a brief Hymn, a few of
those*

those many things which are pertinent to their considerations ; and perhaps an humble Pietie may by this Occasion, otherwhile invite their Excellencies to expresse their devotions in this or some other Hymn.

Sing this as the 4 Psalme.

BY me, or by my *Fathers house*
 Deserv'd it could not be ;
 That I, or any one of us,
 Obtained this degree :
 But, GOD who dealeth forth his own,
 As him it liketh best,
 On me those honours hath bestown,
 Whereof I am possiest.
 2 Great hazards, many undergo
 Such Titles to acquire :
 Yet, neither finde content *below*,
 Nor means of rising *higher*.
 What, therefore, can I lesse repay
 To him, whose Gift it is,
 Then, otherwhile, to sing or say.
 Some such like *Hymn*, as this ?
 3 Let me, oh LORD, my *Diadem*,
 Vnto thy glory, weare ;
 And, be a blessing unto them,
 Who my *Lies-people* are.
 Let not thy favours make my heart
 To swell with wanton pride ;
 Or, from those Precepts to depart,
 Which ought to be my guide.

4 But,

4 But, teach me still in minde to beare,
 From whom, this place I had ;
 And that ev'n they my brethren are,
 Whose Ruler I was made :
 Yea, cause me, evermore, to heed
 That, *I*, and *they*, are *thine* ;
 Although, to serve the *publike-need*,
 Their Goods, and Lives are mine.
 5 Since ev'ry *Subjects* Cause, to me,
 Should equally be dear ;
 In Justice, let the *Poor man* be
 As precious, as the *Peer*.
 And, lest men snares for me, may make,
 At my *Chief Counsell board*,
 L o R D, let me daily Counsell take,
 From thy Truth-speaking *word*.
 6 Those Traitors chafe out of my Court,
 Who dare pervert the Laws ;
 Or, cause me by a false report,
 To wrong an honest cause.
 And, let thy Judgements them devour,
 (How strong soere they stand)
 Who shall abuse my royall powre,
 To hinder thy Command.
 7 Within my Realm, let no man dare
 My *Statutes*, to gain-say :
 And, let me live as much in fear,
 Thy *Laws*, to disobay.
 So, *I*, and *they*, whom thou on me,
 For Subjects, hast bestowed ;

Shall

Shall in each other, blessed be,
 And, keep *Sedition* down.
 8 Preserve to me, my *Royall dues* :
 And, Grace vouchsafe me, still,
 My just *Prerogatives*, to use,
 According to thy will.
 That, Evill men may fear my Frown ;
 The Righteous, comfort finde ;
 And, I, obtain a better Crown,
 When this must be resign'd.

HYMN III.

For a Subject.

*Subjects are apt to complain if they seem to suffer by
 their Sovereigns ; but, few examine what cause
 they themselves are of their own Grievances ; as
 few are thankfull for the Benefits received by Good
 Princes ; for prevention whereof this Hymn is
 tendred.*

Sing this as the former.

A Sov'raintie, though some obtain,
 Who use their pow'r amisse ;
 Yet, when the same they shall obtain,
 Thy Gift, oh *God* ! it is ;
 And, those whom thou dost raise thereto,
 We, therefore, should obey,
 In all that *Subjects* ought to *do*,
 To *suffer*, or to *pay*.

2 VVhen

- 2 VVhen *Tyrants* over us are fet,
They for our Sins are sent ;
And, *righteous-Princes*, we shall get,
When we our faults repent.
But whether *good* or *bad* they be ;
Thy Rod, and Sword, they bear ;
And, we in *them*, shall honour thee,
If still, we loyall are.
- 3 Our stubborn hearts, oh L O R D ! incline
This *dutie*, to fulfill.
To ev'ry *Substitute* of thine,
Subject our froward will ;
But, teach us, chiefly to beware,
We grieve nor injure those,
Whose Prudence, Justice, love and care,
Protects us, from our Foes.
- 4 Let us afford them all *supplies*,
Which their Affairs may need ;
Admitting no such Tales or lies,
As may suspicion breed.
But, let us praise, where praise is due ;
And (when they merit blame)
Not prove, like *Noahs* cursed Son,
Divulgers of their shame.
- 5 So, they our *Pietie*, shall blesse,
VVhen they their error see ;
And, thou oh G O D ! wilt give us peace,
Because we loyall be.
For, when a *people*, conscience makes
Their *Sovereign* to obey ;

G O D

GOD makes him gracious, for their fakes,
Or, takes him, soon, away.

HYMN IIII.

For a Magistrate.

The corruption of Magistrates, is the more frequent through defect of some to remember them of their duties. Therefore, because it is not safe, nor thought comely, for every one to undertake that office, we have added this Hymn, that they might otherwise, be thereby Remembrancers to themselves.

Sing this as the X. Commandments.

FVll well, that person, it befeems,
Who should reform the Sinners way,
To rid his eyes, of mores, and beams ;
And, live as blamelesse, as he may :
For, he that lewd example shews,
The *Rod of Rule*, in vain doth bear ;
And with his left-hand overthrows,
What, with his Right hand, he doth rear.
2 If, justly, I reprov'd may be,
For that, which I in others blame ;
It is a *double-sin* in me,
That meriteth a *double-shame*.
Or if I should for Friend or Foe,
For bribe, for favour, fear, or hate.
In doing Justice partiall grow ;
As great a plague, is due, for that.

3 A

3 A *Bribe*, hath pow'r to fool the wife :
Pride, scorns to hear the poor mans mone :
Lust, putteth forth discretions eyes :
Hate, cannot see when wrong is done :
Self-love, prefers her proper cause :
Fear, will his dearest Friend betray.
Ambition, will pervert the Laws,
 And *sloth* all duties will delay.

4 From theſe things LORD, preſerve me clear;
 And, from their proud and fooliſh wit,
 Who, at offenders, ſcoffe and Jeer,
 When on the *Judgement-seat* they ſit.

And, this moreover, I deſire ;
 Me, from their baſeneſſe ſtill defend,
 Who dare to *publike-place*, aſpire,
 That, it may ſerve a *private-end*.

5 With wiſdom, ſo my minde indue,
 That, I my paſſions may ſubject ;
 And, by examples, alway, ſhew
 What things in others I expect.

With courage, arme, likewise, my heart :
 That, (having laudably begun)
 I do not cowardly depart
 From perſiſting, what ſhould be done.

6 And, teach thou me, to temper ſo
Faire-means, with *discipline-severe*
 That, *Mercy* may with *Justice*, go ;
 And, in correction, Love appear.

Yea, ſo meek-hearted make thou me,
 That, when offenders I condemn,

My

My heart may feel how sad they be ;
And, suffer grief, in judging them.

HYMN V.

For a member of the Parliament.

It is necessary that the Rule whereby things are to be regulated should be streight : and therefore, Law-makers ought to be VVise and uprightmen, lest the chief Remedy of our Evils, be made worse then the Evils themselves. To the Members of our high Court of Parliament, this is well known ; yet, this Hymn, shall perhaps , be a means to remember some of them of that which they know.

Sing this as the 4 Psalme.

THey, no mean place of *Trust*, receive,
VVho by free-choice have gain'd,
That Facultie *Legislative*,
VVhich I have now obtain'd.
For, they have ample Pow'r, from those,
By whom, they chosen be,
In *Temporall-Things*, to bind, and lose,
As they just Cause, do see.
2 VVho e're, therefore, they be, that shall
Ambiciouly Affect,
To fill such Roomes, before those call,
VVho, freely, should elect ;
VVho e're those be ; they, more presume,
Then Justice doth permit ;

And,

And, more, unto themselves, assume,

Then *Reason* judgeth fit.

3 VVhoe're likewise, for private ends,

For Favour, Fear, or hate ;

To harm his Foes ; To please his Friends :

Or, save his own Estate :

Yea, whofoer'e his dearest Blood,

(Or, those by Him, begot)

Prefers before the *Common-good* ;

This *Trust*, deserveth not.

4 *Law-givers* personate a Part,

VVhich doth in them, require,

A *Prudent-Brain*, an *Vp-right-Heart*,

A *rectifide-Desire* :

For, who beleeves that they can give,

To others, *Laws-upright* ?

VVho, lewdly *Talk*, prophanely *Live*,

And, in vain Things Delight ?

5 Imprudent *Legislators*, may

Much greater Mischiefs cause,

And, *Innocencie* more betray,

Then they that break the *Laws*.

For, He that many *Laws* doth breake,

May wrong but *one* or *two* :

But they which one Bad *Law* shall make,

VVhole *Kingdomes* may undo.

6 Inspire me L O R D with grace, therefore,

VVith *Wisdom*, and Stout *Zeal*,

And, with uprightnesse, evermore,

To serve the *Common-weale*.

And,

And, so to serve, that, their offence,
 (At all times) I may shun,
 Who serve it so, as if the *Prince*,
 And *Kingdome*, were not *one*.
 7 He that with one of these partakes,
 Vnto the others wrong,
 VVhat goodly shew foe're he makes,
 VVill injure both ere long.
 Yea, whatsoever such pretend ;
 (VVhat ere they swear, or say)
 They, will be Traitors, in the end,
 And, *one*, or *both*, betray.

HYMN VI.

For a member of our *Convocations*, or
National-Synods.

*It is the greatest Bondage, next that of Sin, and the
 Devill, to be enslaved by Doctrine, or Disci-
 pline, repugnant to the Word of GOD; and
 injurious to the Christian-Libertie. Therefore,
 though I presume not to prepare a Hymn, worthy
 to be sung by so reverend an Assembly: yet, I
 think it no Arrogancie, to make tender of this
 Meditation to be, otherwhile, privately sung, or
 considered, by some Members thereof.*

Sing this as the LORDS Prayer.

SInce, by *Election*, I am sent,
 To be admitted one of those

VVho

Nor giveth *Flesh* a larger scope

Then pious *Prudencie* allowes ;

But grant me wisdom, LORD, to know

When *things-Indifferent* are not so.

7 And *me*, and *Them* ; who in this place

To do thee service, now are chose,

Inspire, ô GOD, with ev'ry Grace,

Which to thy *Saints* thou do'st dispose ;

That, all the *Canons* we decree,

May thy good *Spirits* dictates be.

H Y M N V I I.

For a Courtier.

Courtiers are so frequently vicious, that some thinke it impossible they should be virtuous. By the use of this Hymn, the scandall of that Censure may be abated, and the honour and honesty of well-deserving Courtiers may be the better preserved.

Sing this as the 23 Psalme, or Te Deum.

THOUGH Princes Courts defamed are,
As blurr'd with ev'ry sin ;

Yet, men whose Virtues blameles were,
Have famous *Courtiers* bin.

In *Pharaohs* house, chaste *Josephs* waies,
Obtain'd a good report ;

And *Obadiah* liv'd with praise,
In wicked *Ahabs* Court.

2 Wife

- 2 Wife *Daniell*, dar'd the truth to say,
 Where flatter'y did abound :
 Within the breast of *Mordecai*,
 An honest heart was found.
 And many more, of glorious name,
 Have Love with Honour gain'd :
 And, kept in *Court*, a spotless fame,
 Where evill Princes reign'd.
- 3 The *Calling*, therefore, or the *Place*
 Makes not our manners ill ;
 But, rather want of heed and grace,
 To certifie the *Will*.
 And, no occasion, place, or time,
 Wants means, a snare to lay
 Ill habits to beget in him,
 That heedeth not his way.
- 4 *Him*, had not *Obadiah* ferv'd,
 By whom, poore *Naboth* bled,
 The *Prophets* had been slain or starv'd,
 Whom he in secret fed.
 And should all *Good-men* shun that *King*,
 Which doth in Vice delight,
 His *Lands* to ruine it would bring ;
 And, root out *Virtue*, quite.
- 5 *Lord*, as thou do'st my *Will* renew,
 Renew my *Reason* too ;
 And, Grace vouchsafe me to pursue,
 What I am bound to doe.
 Let nor Oppression, Lust nor Pride,
 (Which rise in Courtiers grow)
- R 2 Allure

Allure my heart, or feet, aside
 From what I purpose now.
 6 So, though the Place in which I live,
 As bad a name had got,
 As that, which heretofore, did grieve
 The Soul of Righteous *Lot*;
 I shall from ev'ry crying Sin,
 Abide in *Court*, as free,
 As they who being Cloystred in,
 Securer seem to be.

H Y M N V I I I.

For a Master or Mistresse.

*It is a great happineſſe to have good Servants to eaſe
 our labours : Wee are hereby therefore put in Re-
 membrance to be thankfull for that bleſſing, when
 we have it ; and how to behave our ſelves toward
 our Servants. If a Woman ſing it, let her change
 the word Maſter into Miſtreſſe.*

Sing this as the 100. Pſalme.

I N that a *Maſter*, I was made
God's favour doth to me appear,
 And, ſure this grace, I never had,
 Injuriouſly to domineer.
 But, rather that with better eaſe,
 I might my Calling undergoe;

And,

And,thankfully him seek to please,
 By whom I am befriended fo.
 2 How great a bliffe do many share,
 (Without regard what they enjoy)
 That, they their heauey lodes to bear,
 The Limbs of others may employ ?
 And,that their pleasures to purvay,
 (Aswell as for their daily meat)
 Their *Servants* travell out the Day,
 And,labour both in cold and heat ?
 3 LORD ! cause me thankfully to mind,
 This gracious bounty of thy hand ;
 And,to be mercifull and kind,
 To them,whose bodies I command.
 Let me remember,that we are
 One flesh,and branches of one stem.
 And,that,as well as I,they bear
 His *Image*,who redeemed them.
 4 When frowardnes in them I see,
 When they without a cause repine,
 When negligent or false they be,
 Or Prodigall of what is mine ;
 Let me by these their failings view,
 How,in thy service,I offend :
 How many wayes I am untrue ;
 And,wink at them,till I amend.
 5 Far be it, from me to detain
 My *Servants* hire ; or,to deny
 Due rest ; or,when he shall complain,
 To grieve him with a harsh reply ;

R 3

But,

But, since thy *Servant*, LORD I am,
 To them so gracious let me be,
 That (though I often merit blame)
 Thou may'st be mercifull to me.

HYMN IX.

For a Servant.

That Servants may be kept from discouragement in their inferiour Calling; and stirred up to discharge their duties with cheerfulness, and singleness of heart; this Hymn or some other such like meditations, may be very pertinent to those that are Servants.

Sing this as the former.

Discourage not thy self my Soul,
 Nor murmur, though compel'd we be
 To live subjected to controule,
 When many other may be free:

For, though the pride of some disdains
 Our mean, and much despised Lot;
 We shall not lose our honest pains,
 Nor shall our suff'rance be forgot.

2 To be a *Servant*, is not base;
 If basenes be not in the mind:
 For, *Servants* make but good the place,
 Whereto their *Maker* them assign'd.

The greatest *Princes* do no more:
 And, if sincerely I obey,

(Though

(Though I am now despis'd and poore)
I shall become as great as they.

3 The *Lord* of heav'n and earth was pleas'd
A *Servants* forme to undertake :

By his endurance I am eas'd ;
And, serve with gladnes for his sake.

Though check'd unjustlie I should be,
With silence, I reproofs will bear :

For, much more injured was he,
Whose deeds, most worthy praises were.

4 He was revil'd, yet naught repli'd ;
And I will imitate the same :

For, though some faults may be deni'd,
In part, I alwaies faultie am.

Content (with meek and humble heart)
I will abide in my degree ;

And, act an humble *Servants* part,
Till G O D shall call me to be free.

5 Eie-service I resolve to shun ;
And, when my duty can be known,

It shall as faithfully be done,
As if the profit were mine own.

So, whensoever I shall need
The service of anothers hand ;

He shall in heart, in tongue, in deed,
Be faithfull unto my command.

6 But, whatsoever, else I find,
This will befall to me, at least,

That, I shall keep a quiet mind,
To give my wearie Bodie rest.

R 4

And,

And, when those works dispatch I shall,
Wherein I must this life imploy,
My *Lord* and *Master*, me will call,
To be a partner of his *Joy*.

HYMN X.

For a Gentleman.

*Many boast of their Gentilitie, who degenerate from
their worthy Ancestors, and neglect that which is
the essence of Nobilitie. To abate this folly where
it is found, and to cherish true worth in the virtuous
Gentrie, we have offered this meditation.*

Sing this as the 13. Psalm.

IT is the common guize of such
Who least deserving be,
Of their *Descents* to prattle much;
Or, vant of their *Degree*;
As if, they meerly were begot,
To act no other part,
Then blazing of their Grandfires coat,
Or telling his defart.
2 Of inward Rest, and outward Health,
Some Fools themselves bereave;
That they may honor'd Names, or Wealth,
Vnto their Children leave,
Who (many times) when they possess
What others did provide,
Consume

Consume it all in Idlenes,
 In Ryot, Lust, or Pride.
 3 Yea, that which their dear Souls might cost,
 Who first enrich'd their name,
 May to their feed, be worse then lost,
 And, end their line with shame.
 For, most who rich or noble grow
 By that which others won,
 The value of it, feldom know,
 Till all, again, be gon.
 4 The ancient-marks of *gentle-blood*,
 Were well to be imploy'd ;
 To love and follow what was good ;
 And, evill to avoyd :
 For which God so did bleffe the Race,
 Descended from their Stem,
 That many Ages, in one place,
 He hath continu'd them.
 5 But, now, each other to outvie
 In wickednes of life,
 In pride, or prodigalitie,
 Is practised in chief.
 For which *Gods* wrath so roots them out,
 That, sign is hardly seen,
 Before two Ages wheel about,
 That they on earth have been.
 6 Or if their *Monuments* have been
 Allow'd a longer date,
 It is to memorize the Sin,
 Which ruin'd their estate ;
 R 5 That,

That, others heeding in their way,
 And, what therein ensu'd,
 The more sincerely labour may,
 With grace to be endu'd.
 7 Oh *Lord*, incline me to delight
 In *reall-Virtues*, more
 Then, those *Achievements* to recite,
 Which my *Forefathers* wore.
 And, those whom I in birth exceed,
 Let me endeavour well,
 That them, in ev'ry *noble-deed*,
 I may as much excell.
 8 As thou thy blessings do'st increase,
 Increase thy Grace in me;
 With ev'ry reall worthines,
 Becomming my degree.
 That, to my self, or to my kin,
 I bring nor grief nor shame;
 But live to be (as they have bin)
 An honour, to my *Name*.

H Y M N X I.

For a Knight of the Garter.

This Hymn was compos'd for the Knights of the Garter, to be sung in their Chappell at their Festivall. It sheweth how their Honours and civill Triumphs, may be directed to the honour of GOD, and to the more dignifying of their honourable-Order of Knighthood, &c.

Sing

Sing this as Te Deum.

A L l praise and glory that we may
 Ascribe we LORD, to Thee
 From whom, the Triumphs of this day,
 And all our honors be.
 For, of it self, nor East, nor West,
 Doth honour ebbe or flow ;
 But, as to thee it seemeth best,
Preferment to bestow.
 2 Thou *Christ*, art that victorious *Knight*,
 Whose order we profess ;
 And our Saint *George*, to whom in fight
 Our Cries, we do addresse.
 The *Dragon* which thou foil'dst is He,
 That, would thy *Church* devour ;
 And, that faire *Princess*, L O R D, is *She*,
 Who scaped by thy pow'r.
 3 Thou art that *Husbandman*, whose care
 Makes Rich our barren soile.
 Thou art that valiant *Man of War*,
 Who keeps our Coasts from spoile.
 Vouchsafe that we, who by a *Band*
 More bound then heretofore,
 May to thy *Faith's-Defendor*, stand,
 Fast Friends, for evermore.
 Since, by our *Soveraigne*, chose we are,
 This *Order* to put on ;
 And, since we Hieroglyphicks wear,
 Of that which thou hast done :

Least

Left we forget it, let these tell
 Why they by us are worn ;
 And inwardly informe, as well
 As outwardly adorn.
 5 So shall our Order unto none
 A vain Invention seem ;
 Nor our *Solemnities* be done
 Without their due esteem.
 And, they who have the *Saint* mistook,
 On whom, we do rely ;
 Shall know, we only Thee invoke ;
 When we Saint * *George* do cry.

* *George* is a Name or Attribute applyed to GOD,
John 15.2. *My Father*, faith Christ, ὁ γεωργός *etc.* is the
George, or *Husbandman* : and the story of Saint *George*
 rescuing a Lady from a *Dragon*, is an Allegory setting
 forth the *Churches* deliverance from the *Devill* by her
 celestiall champion *Iesus Christ*. And by this applica-
 tion we avoid the scandall which may else be taken
 by a seeming to invoke the assistance of some other
 divine power beside *God-Almighty*, when in our war-
 like expeditions we cry (as the English custome is)
 GOD and Saint *George*,

HYMN XII.

For Parents hopefull of children.

*In this Hymn Parents are instructed how they
 should be affected toward their Children ; what
 endowments they should most desire for them, and
 what Patrimony they should most labour to procure
 them.*

Sing

Sing this as the 1 Psalme.

THE propagation of our kinde,
 Our Nature moves us to ;
 Yet, few of us, can rightly minde,
 The end, of what we do.
 Like brutish Creatures, most fulfill
 What Flesh and blood desires ;
 But, think not, either good or evill,
 Of that, which GOD inspires.
 2 And, when our Children reach the birth;
 Of most, receiv'd they are,
 Like *Sons* and *Daughters*, of the *Earth*,
 In whom no *Spirit* were.
 For to their flesh more love we bear,
 Then to that blessed Spark,
 Which, being gone, their *Bodies* are
 Like Dunghils in the dark.
 3 If they be faire, and streightly limb'd,
 Great pleasure we can take :
 To keep their bodies neatly trim'd,
 Much needlesse work, we make.
 That, Rich, or noble they might be,
 No labours we do spare :
 And, if of these no hope we see,
 We seem oppress'd with care.
 4 But of the *Soul* (that heav'nly feed)
 So carelesse, many seem,
 As if it were not worthy heed,
 Much lesse, of their esteem.

And,

And, had not G O D, from whom it came,
His holy *Church* prepar'd,
To be a *Mother* to the same,
Full hardly, had it far'd.
5 Blest *Father* of that *blessed-part*,
My just request receive,
Who beg of thee, with yearning heart,
For that which now I crave ;
Let from my Loines, no fruit descend,
That, happy shall not be,
By perseverance to the end,
In dearly loving thee.
6 I beg not for them, wit, or wealth,
Nor long nor easie life ;
Nor Beautie, honour, strength, nor health,
Nor Husband, Child, nor Wife ;
These, for themselves, let them request,
And, those requests acquire,
As they in proof, to them, are best
In furthering this desire :
Though *Nature* longs for somewhat more,
L O R D, let thy Will be done.
I cannot now, for ought implore,
Not granted to thy Son ;
Some other time, perhaps I may
For, other things, entreat :
And, that obtain, for which I pray,
Because, thy love is great.

H Y M N

HYMN XIII.

For Parents having Children.

Parents *by this Hymn of praise and prayer, are by the example of holy Job, put in minde to offer daily sacrifices for their Children. A sacrifice of Praise for the Comfort they have of them and a Sacrifice of Prayer for their prosperitie.*

Sing this as the former.

*J*Ob's custome, well deserveth praise,
 Who, for his Childrens sake :
 Observed solemn offering dayes,
 Their peace with GOD to make.
 And, whether Feast or Fast they shall,
 The very same, to do,
 Is, now, as comely, for us all,
 And, still, as needfull too.
 2 Of *Praise*, and *Prayer*, therefore, to thee
 An Offring, LORD, I give :
 Accepted let my praises be ;
 And, my requests receive.
 I *thank* thee that a Parents name,
 Thy Servant, yet enjoys,
 And, that the comforts of the same,
 No fad mishap destroyes.
 3 I *praise* thee, for the hopes I hold,
 Of blessings, yet to come,

Which

Which (if thy mercie faile me should)
 My Sins, might bar me from.
 And, I beseech thee, not to heed,
 With an aspect severe,
 The many sins which in my *fed*,
 May to thy sight appear.
 4 From those ill *customes*, which beget
 Habituated Sins;
 From those ill *counsell*s, which do let
 The Works that Grace begins;
 From those lewd *Mates*, who poyson youth,
 By sweeting *Vices* bayts;
 LoRD, keep my Children by thy Truth,
 From these, and their deceits.
 5 From *Sathans* wiles through ev'ry age,
 Protected let them be;
 From *crying-sins*, from *passions* rage,
 Preserve them all so free.
 And, of the world's prosperities,
 Bestow on *me* and *mine*;
 Nor more nor lesse, then may suffice
 To keep us, alwaies, *thine*.

HYMN XIII.

For Parents who have lost their Children.

*This consolatory Hymn, may be usefull for Parents,
 who being deprived of all their Children, are nigh
 oppressed with grief; for, they are hereby remem-
 bered,*

*bred, that (all casualties considered) they may have
as much cause to rejoyce as grieve.*

Sing this as the Lamentation.

QVite lost, are now mine ayerie Joyes,
Once promis'd by a fruitfull wombe :
For my *Dear-issue*, Death destroies ;
And, full of griefe, I am become.

Those *eyes*, whereon I lov'd to look ;
The *Voices*, which made glad mine eare ;
Are out of sight, and hearing, took :
And, shall no more delight me, here.

2 I am a plant whose leaves are cropt ;
Whose pleafant fruit is pluck'd away ;
Whose hopefull branches, down are lop't ;
And left without a *living-Spray*.

To call me *Father* none is left ;
My Songs, to mournfull tunes are made,
And, all the pleasures are bereft,
Which in a *Childe*, I might have had.

4 Yet, all rejoycing is not gone ;
For, in my sorrows, comforts be :
Because, the *Soul* which I bemone,
Is found of G O D, though lost to me.

And as those *hopes* are frustate made
Wherein I would have took delight ;
Even so the *Fears* I should have had,
Prevented are, and put to flight.

4 By want, by sicknesse, or disgrace,
By folly or by wilfull sin,

My

My *feed*, in this unsteddy place ;
To me great sorrows might have bin.

But I (who now do hope the best
And see the worst that can succeed)
From all such fears, am now releast ;
And, from ten thousand doubtings, freed.

5 This, likewise, adds to my content
That while I *militant* shall be,
God, his *Triumphant-Church*, augments,
By, thereto, making use of me :

I, therefore, with a ready Will,
And with our humble heart, resign
To him, (his pleasure to fulfill)
My *Seed*; my *Self*; and all that's *mine*.

H Y M N XV.

For such as are Barren.

Barrenesse, is objected by some as a Reproach, and many are much discomforted thereby. This Ode hath for their Comfort, therefore, briefly expressed such things as may be helpfull to prevent, or mitigate, their disconsolation.

YOU, that, in Children fruitfull are,
Vpbraid ye not, the *barren-wombe* :
As though, the *earnall-feed* you bear,
Should make you happy to become.

Nor let it much afflict thy heart.
Who canst not of that blessing boast.

As

As if, (because thou childlesse art)
The, best contentments, quite, were lost.
2 In thinking so, we are beguild :
For, blisse depends not thereupon.
Though *Hannah* joyed in her childe ;
By Children, *Eli*, was undone.

Nay she that bare the *blessed-birth*,
(Though in so suffring, blest she were)
Had many Sorrows here on earth,
Occasion'd by the Childe she bare.

3 If to prolong their carnall care
A *blisse* therein *essentiall*, had
Then, *Cain* more blest then *Abel* was,
And, *Cham* a blessed man was made.

Then, *he*, whom Ravens came to feed ;
And, *he*, that was by him, fore-shown,
Had left behind then *carnall feed*,
And, this way, *blessed*, should have grown.

4 Yea, he that us by *Grace*, begot,
Did carnall fruitfulnessse neglect,
And, therefore, sure, it profits not,
The best perfections to effect.

Nay, many times it rather lets,
That happineffe, which here, is fought :
For, man sometimes a childe begets ;
By whom, to ruine ; he is brought.

5 When *outward-things* away are worn,
They shall to us become as dear,
Whom others have begot or born,
As these whom we beget or bear.

And,

And, he effects a greater good,
Who gives to one, a *ghostly birth*,
Then he, who gets of *flesh and blood*,
Enough to people all the earth.

6 I, therefore will not grieve nor pine,
That in the flesh, I barren seem :
But, seek an *Off-spring*, more divine,
And, covet fruit of more esteem.

My minde hereafter, I will give
The *seed of Grace*, to entertain,
And, that blest issue to conceive,
Which needs not to be *born-again*.

7 The *bread*, my *Children* should have eat,
The *cloth*, I purpos'd they should wear,
May be the needy *Orphans* meat ;
And, Robes for them, who naked are.
The *Tendance* which they should have had,
Vpon the *sick*, may be bestown.
And others may be happy made,
By what (perhaps) had mard mine own.

8 Yea, peradventure, to this end,
The *Wombe* is closed unto me ;
That, I on G O D, might more attend,
And, *Parent*, to his *Children*, be.

Wherein, if I perform his will ;
He, that knows what befits us best,
Shall then in me his words fulfill ;
Who said, *the barren should be blest*.

H Y M N

HYMN XVI.

For Children, having Parents living.

Children consider not as they ought the many benefits which they enjoy by their Parents. Therefore, to beget in them thankfulnesse, dutifulnesse, and a serious headfulnesse of the blessing, possessed by the life of their Parents, this Hymn is tendred to their use.

Sing this as the 4th Psalm.

A MONG these blessings which on me,
 Thou dost, oh LORD, bestow,
 For that, my *Parents* living be,
 Least thanks, I do not owe.
 Because, things needfull they provide,
 My Body, to sustain ;
 And, my unruly youth to guide,
 Take, hourly, care and pain.
 2 As, happie, made, in *them*, I am ;
 In *me*, so bleſſe thou *them* ;
 That, them I neither grieve nor shame,
 Nor their advise contemn.
 But, them so let me still obey,
 And, so, in grace, encrease ;
 That, long, with comfort live they may ;
 And, end their dayes in peace.
 3 The *Being*, which to me they gave,
 Do thou, for me, requite ;

And,

And, that *well-being*, let them have,
 In which they shall delight.
 As in my Childhood, kinde they were,
 Though often I transgreſt)
 So, with ſuch frailties, let me bear,
 As may Old Age moleſt.
 4 My *Body* was in them begun ;
 Their *Souls*, and mine, in *thee* :
 When, therefore, this lifes Round is run,
 Divided let's not be.
 But in thy Path, ſo teach our feet,
 To travell without blame ;
 That, we, at laſt, in thee, may meet,
 From whence, at firſt, we came.

H Y M N X V I I.

For Orphans.

*In this Hymn, Orphans are taught ſo to conſider
 their loſſe and diſadvantage in being deprived of
 their Parents, that it may ſtir them up to a firm de-
 pendance on G O D, and to be thankfull for his
 mercifull Providence.*

Sing this as the former.

BVt that I may on thee, oh L O R D,
 And, on thy help depend,
 (Becaufe I have thy gracious word,
 Poor *Orphans*, to defend)

I should become so overprest
With sorrows, or with fear,
That, of safe-being, or of Rest,
Small hope, would now appear.
2 For, they who should from wrong protect ;
And, needfull things purvey,
Yea, they who should my Course direct ;
Are taken quite away.
And snares, oppressions, and deceits,
Are multiplied so,
That, of their Force, or of their sleights ;
I still, in danger go.
3 To thee, therefore, in my distresse,
My voice, advanc'd I have,
Thy former Mercies, to confesse,
And, future help to crave.
For, meere of thy love, it was,
That, I am undestroyed ;
And, that, I thus confesse whose grace,
Is thereunto employ'd.
4 Oh L O R D! my *Guardian*, be thou still ;
Fill thou, my *Parents* Roome.
To do me good, and keep from ill ;
My *Parent*, now, become.
And, when thy *Children* called are
Their heritage, to take ;
Let me among them have a-share,
For thy dear mercies sake.

HYMN

HYMN XVIII.

For a Lover in generall.

Most make a jest of that naturall affection which is termed Love; yet, in the well ordering of that Passion, depends the temporall happineſſe, or unhappineſſe of moſt men and women. This Hymn was therefore, compoſed to inſtruct and remember Lovers how to moderate that Affection, and to invoke divine aſſiſtance.

Sing this as the 51. Pfalme.

TAke heed my heart, for in my breaſt ;
 I, kindled feel a warm deſire,
 Which if not ordred or ſuppreſt,
 May prove, at length, a baneful fire,
 Therewith to play, though few do feare,
 Yet, they who ſafely, ſcape the ſame,
 By *pow-r-divine*, preſerved are ;
 As were the *Children*, in the flame:
 2 If (as men call it) *Love* it be ;
Love is, me thinks, too much my Foe,
 In taking, ſleep and reſt, from me.
 Who know no cauſe it ſhould do ſo.

In other thoughts, I ſpend the day
 Then, heretofore, I muſ'd upon :
 Mine hours, I often ſigh away ;
 I, pleaſure take to be alone.

3 And, though, ſome, this diſeaſe deride,
 Great floods of teares the ſame hath coſt.

Some,

Some have been shamed ; some, have dide ;
And, some, thereby their wits have lost.

Therefore, that I may take no harm
Whilst in my heart, such passions dwell,
With faith in G O D , I sing this *charm* :
And, *he*, I hope, will speed it well.

4 L O R D ! since in me, a youthfull heat,
Those kindly motions, hath begun,
Which *nature* doth in us beget ;
And, *humane-Reason* cannot shun :

Grant me thy gracious ayd, I pray ;
And, for my safeguard, so provide ;
That, what I cannot quite allay,
I may (through thy assistance) guide.

5 To understand, instruct my wit,
How far I may my fancie please :
Or, how far forth I should admit,
A future pain, for present ease.

Let not my heart, be made a prize ;
To them, who true affections wrong ;
To wanton smiles, or lustfull eyes,
Or, to a tempting *Syrrens* tongue.
6 Let me be neither fool'd nor catch'd ;
By honour, wealth, or painted skin.
Nor with unseemly yeers be match'd ;
Nor with an evill famed kin.

But, chuse thou forth for me a *mate*,
Which, truly, may my equall be
In birth, in yeers, and in estate ;
Or, have what wants suppli'd by thee.

S 7 Yea,

7 Yea, let me my *Affections*, place,
 Where, like *Affection*, may be found ;
 Where, *Vertue* may be joyn'd with *Grace* ;
 And, both with equall voice be crown'd,
 That, thou maist in our *love*, delight,
 And, that we may, by *Love*, ascend,
 In our *Affections*, to that height ;
 And, to that *Love*, which hath an end.

HYMN XIX.

For *Lovers* being constrained to be
 absent from each other.

*Though this, and the like passions, are little heed-
 ed, and lesse pitied, by such as think themselves
 wise ; yet, through want of counsell and means to
 direct or qualifie such affections, many inconveni-
 ences follow, which might be prevented, by this,
 or some such meditation, as are tendred in this
 Hymn.*

NOW, that thou and I must *part*,
 And, since *parting* is a pain,
 Which in ev'ry loving heart,
 Will, in Loves despight, remain :
 Charmes of grief, let us provide,
 Whilst together we abide.
 And, as gladly as we may,
 Strive, to sing our care away.

2 *Dearest,*

2 *Dearest*, weep not, sigh not fo :
 For, it is nor *Time* nor *place*,
 That, can much divide us two,
 Though, it part us, for a space.

Neither shall be left alone,
 When, afunder, we are gone :

I, in thee, and thou in me,
 Shall, for ever, dwelling be.

3 In our *flesh*, indeed, we finde
 Sense of that, which we shall misse ;
 But, it is within the *minde*,
 Where, the essence of it is.

Mindes, may with each other stay,

When their *Bodies* are away ;
 And, since our the same can do,
 Whither from thee can I do ?

4 If thou fear, lest death may bar,
 From that meeting we desire ;
 Know, that, thou and I (my *Dear*)
 Shall, thereby, be brought the nigher :

Since, in G O D, our hearts have met,
Death, our meetings, cannot let.

Nor can love, like our, begun ;
 Be in life, or death, undone.

5 Therefore, now no more, lament ;
 What avoyded cannot be :
 But, in him, remain content,
 Who endear'd me first to thee.

To his Armes I thee bequeath,
 To be found in life, or death :

S 2

Where,

Where, till I review thy face,
Rest, my *Dear*, in his embrace.

HYMN XX.

For *Lovers* tempted by carnall desires.

*From those carnall suggestions, whereby wantons
are encouraged to fulfill unchast longings; occasion
is here taken, to cherish in true Lovers, rather
such affections as beget and continue an everlasting-love.*

Come, *sweet-heart*, come, let us prove,
Whilst we may the joyes of *Love*.

To each other, let us give
All our longings, whilst we live :

For, what most we fear to lose,
Slowly comes, and swiftly goes ;
And, the pleasure we delay,
May be lost, anon, for aye.

2 Those faire *Lamps*, which trim the skies,
Daily set, and daily rise :

But, when we have lost our *Light*,
Everlasting, is our *night*.

We, shall see nor *Torch*, nor *Star*,
To informe us, where, we are.

Therefore, come ; come, let us prove,
While we may, the Joyes of *Love*.

3 Thus, the *carnall-dotard* sings ;
Woing shades, as reall things :

All

All his hopes, and all his Joyes,
Sickneſſe, Age, or death deſtroyes,
Fancies vain, and *Fooliſh-fires*,
Are the Guides of his Deſires :
And, his bliſſe, and chiefeſt good,
Builded is, on *Fleſh* and *Blood*.

4 But, my *Dear*, and *I*, do clime ;
To Affections, more ſublime.
Neither wellfare, nor diſtreſſe,
Makes our love the more, or leſſe ;
Nor have outward things the pow'r,
To miſlead ſuch love as our ;
And, it ſtill abides the ſame,
Whether praife it hath or blame.

5 When the *Beauties*, which adorn
Fleſh and *Blood*, away are worn ;
From thoſe Ruins, which will raiſe
Objects worth more love, and praife :
Yea, when Sickneſſe, Age or Death,
Shall deprive of health and breath,
Youthfull Strength, could never yet ;
Gain the bliſſe, we then ſhall get.
6 Therefore, *Stars*, and *Moon*, and *Sun*,
Vnenvi'd, your Courſes run.
We, without diſtruſt or feare,
Keep our motions in our *Sphere* :
For, we know, we ſhall ariſe,
After death puts out our eyes ;
And, obtain a light Divine,
Which will *Moon* and *Sun* out ſhine.

HYMN XXI.

For one contentedly married.

The intent of this Ode is to shew that our naturall Affections are never fully satisfied in the choice of our helpers, untill GOD bring man and wife together by (as it were) making the one out of the other, through a frequent conversing together, and by observing and approving each others condition; which is never done till these passions are cast into a sleep, which make them dote on wealth, honour, beautie, and such unfit marriage-makers.

Sing this as I loved thee once, &c.

SINCE they in *singing*, take delight,
 Who, in their love, unhappy be ;
 Why should not I in *song* delight,
 Who, from their sorrow, now, are free ;
 That, such as can beleieve, may know,
 What comforts are on earth below.
 And, prove what blessings may be won,
 By loving, so, as I have done.
 2 When first *Affection* warm'd my blood,
 Which was, ere Wit could ripened be ;
 (And, ere I fully understood,
 What fire it was that warmed me)
 My youthfull heat, a *Love* begat ;
 That *Love* did love, I know not what ;
But,

But, this I know ; I felt more pains,
 Then many a broken heart sustains.
 3 When yeers, inform'd me how to see
 What had such wandring passions wrought ;
 The more my knowledge grew to be,
 The greater torment, still, it brought.

Then, fought I mean to cure loves wound ;
 The more I fought, lesse ease I found ;
 And, milder pangs then I have had,
 Makes many *Lovers*, sick and mad.

4 I have a deep indented heart,
 Which, no content would let me finde,
 Vntill her proper Counterpart,
 Should thereunto, be firmly joyn'd.

Er'e far I fought, or searched much,
 I many found, who seemed such :
 But, them, when I did neerly view,
 Not *one*, in heart, was fully true.

5 Alas ! thought I ; To what I seek
 Why should so many draw so neer,
 And, at the last, prove nothing like,
 To what, at first, they did appear ?

So much, why do so many please,
 Since, I was made for none of these ?
 And, why in show, have I been *one*,
 Beloved much, yet lov'd of none ?

6 Could *wealth* have bought my *marr'age-bed*,
 Or *honour* brought me true delight ;
 I could, these wayes, have better sped,
 Then many do beleieve I might.

S 4

Nay

Nay, *Beautie*, though none loves it more ;
Nor proffred Loves, though I had store,
Could make me think, now, found is she,
That proves a *Helper*, fit for me.

7 Nor Ease, nor Pleasure could I finde,
In *Beautie*, honour, love, or *pelfe* ;
Nor means, to gain a fetled minde,
Till I had found my *second-self*.

Thus, till our *Grandame EVE* was made,
No helper our first *Parent* had :
Which proves a *Wife*, in value, more
Then all the Creatures, made before.

8 Half tir'd, in seeking what I fought,
I fell into a sleep at last :

And, GOD, for me, my wishes wrought,
When hope of them, were almost past.

With *Adam*, I this favour had,
That, out of *Me*, my *Wife* was made :
And, when I waked, I espide ;
That, GOD for me had found a *Bride*.

9 How he this *Riddle*, brought to passe,
This *curious-world* shall never heare.

A secret Work, of his, it was,
Not fit for ev'ry vulgar eare.

Out of *each-other*, form'd were we ;
Within a *third*, our *Beings* be :

And, our *Well-being* was begun,
By being in our *selves*, undone.

10 I have the height of my desire ;
In secret, no dislike I finde.

Love,

Love, warms me with a kindly fire ;
No Jealous pangs, torment my minde.

I breath no sigh, I make no mone,
As others do, and I have done ;
Nor do I mark, nor do I care,
How faire, or lovely, others are.

11 My heart, at quiet, lets me lie,
And moves no passions, in my brest :
Nor *tempting-tongue*, nor *speaking-eye*,
Nor *smiling-lip*, can break my rest.

The *Peer* I fought, by me, is found :

My earthly hopes, by thee are crown'd ;
And, I in *one*, all pleasures finde,
That may be found, in *woman-kinde*.

12 Each hath, of other like esteem ;
And, what that is, we need not tell :
For, we are *one*, though *two*, we seem ;
And, in each others heart, we dwell.

There, dwels *he* too embracing us,
By whom, we were endeared, thus.

He, makes us rich, though seeming poor ;
And, when we want, will give us more.

13 LORD, let our *Love* in thee begun,
In thee, likewise, continuance have :
And, if thy *Will* may so be done,
Together lodge us in one *grave*.

Thence, on the *Lambs* great *wedding-day*,

Raise us together, from the clay :
And, where the *Bridegroom* doth remain,
Let us both *live*, and *love*, again.

HYMN XXII.

For a Husband.

The Knowledge, Conscience, Prudence, and Affection becoming a husband, is here partly expressed in hope, that by the perusal and use of this Hymn; some shall be the better continued in their Conjugall amitie; and some become better husbands then they were.

Sing this as the 1 Psalme.

COnfession of the same I owe,
 And, thanks, oh LORD, to thee.
 That, thou art pleased to bestow
 A *helper*, fitting me.
 For, they that wed, and then repent,
 (Though others they condemn)
 Were cause of their own discontent,
 And, had what fitted them.
 2 A *wife* sometime, is thought a curse,
 (And therefore disesteem'd)
 When, he that ownes her had been worse,
 If she had better seem'd.
 As, good examples breed, in some,
 More vertues, then they had;
 Some, likewise, better do become,
 By finding others bad.
 3 LORD, let me alwaies mannage well
 The blessing, I have got;
 And,

And, so with my companion dwell ;
That, her, I injure not.
Preserve us, to each other kinde,
With so much true respect,
That, we may no occasion finde,
Of doubtings, or neglect.
4 Let me not yeeld up my *command*,
To her, that should obay ;
Nor, on my pow'r, more strictly stand,
Then *Love*, with Reason may.
But, let me still so act my part,
And, be so well advis'd ;
That, I may neither grieve her heart,
Nor make my self despis'd.
5 Though other Women may be thought,
With more endowments blest,
Let me beleeve, that mine hath brought,
What shall besit me best.
And, at her frailties if I shall,
In word, or thought, repine ;
Let me consider there withall ;
What she may think of mine.
6 When other women shall appear,
More pleasurefull, to be,
Make me suspect that *Sathan* there,
Hath laid a *baite* for me :
And, give me grace the same to shun,
And, earnestly to pray,
That, ere a *folly* may be done,
Thy *Love*, prevent it may.

7 Our

7 Our Saviour *Christ*, hath signified,
 What love, a *husband* owes,
 By that, which on his *holy-Bride*,
 He graciously bestows.
 Therefore, so neer, as unto that,
 Imperfect *Love* may reach,
 L O R D, give us grace to imitate
 What his examples teach.

H Y M N X X I I I.

For a Wife.

*Wives, are hereby taught, to seek in and from G O D,
 the perfection of their conjugall Amitie ; this
 Hymn endeavours also, to insinuate the Affection
 and Obedience befeeming, pious and vertuous
 wives, by teaching their tongues to confesse, and
 expresse their duties.*

Sing this as the former.

E Xcept, when kindest we appear,
 (And faithfullest are thought)
 Our Loves, in G O D, confirmed are,
 They quickly come to nought.
 For, our own *Vertue*, at the best,
 Is but a *gilded-sin*.
 And, when most friendship is profest,
 Much falshood, lurks therein.
 No Joy, or grief, can in this life,
 More sweet, or bitter be ;

Then,

Then,when the *Husband* and the *Wife*,
 Shall well,or ill agree.
 Where they shall rightly simpathize,
 The dearest friendship growes :
 And,if betwixt them,strifes arise,
 They prove the greatest foes.
 3 LORD,rectifie our hearts,therefore,
 And sanctifie them so,
 That,to each other more and more,
 Endeared we may grow ;
 Vntill our fraile imperfect *Love*,
 By steps,up-raised be.
 From things below, to things above ;
 And,perfected in thee.
 4 Betwixt us let no Jarr's be found,
 Or breach of faith be fear'd :
 Within our walks,let not the found,
 Of bitter words be heard :
 But,let the peacefull Turtle dove,
 In quiet,neſtle there,
 Learn out the *Songs* of blameleſſe-*Love*,
 And ſing them all the year.
 5 Preſerve me from thoſe *peeviſh-tricks*,
 Which merit ſcorn or hate ;
 From all thoſe humours of my ſexe,
 Which wiſe mens love abate.
 From *gaming-hands*, from *wandring feet*,
 From fond and *vain attires* ;
 From *eyes that rowle about the ſtreet*,
 And,bring home looſe deſires.

6 Let

6 Let this in mind be alwaies had
 (My husband to prefer)
The Woman for the Man was made,
 And,not the *Man*,for *her*.
 Yea,since thy holy word hath said,
 The *Wife* should him obay,
 As *Christ* is of his *Church* obayd ;
 L O R D, grant that so I may.

7 And,that my heart may not despise
 His pleasure to fulfill ;
 Let his commands be just and wise,
 Discreet,and loving still :
 For, when the *Husband* loves the *Wife*,
 As *Christ* example gives ;
Subjection,yeelds the sweetest life,
 That any creature lives.

8 It causeth him that is above,
 The kinder still to grow.
 It drawes him by the cords of love,
 To set himself below :
 And *She* that his *Inferiour* was,
 By *Order*,and *Degree* ;
 Through Love,Humilitie,and Grace,
 His *equall*,floops to be.

H Y M N

HYMN XXIII.

For a Man in generall.

Few men so consider the Priviledges of their Sexe as to be thankfull for the same, by which neglect they sometime abuse their Prerogatives. The amendment of which oversights was aymed at by offering this Hymn to be sometime used.

Great (oh LORD) thy favour was,
That, a *Being* I have gain'd.
Greater was in this thy Grace:
That, therewith I life obtain'd.

But, in that, the *Soul* I had
Thou with *Reason*, hast endow'd ;
And, to *Reason*, *Faith* didst add,
Greater *Mercy* hath bin show'd.
2 These large favours, I confesse ;
And, consider their esteem.

Yet, I value nev'r theles.
Those that lower-prized seem.

Therefore, LORD, (in what I can)
Thanks I now to thee return,
That, I was brought forth a *Man*,
Rather, then a *Woman* born.

3 Not that I their *Sexe* despise ;
Or, too much exalt mine own :

For,

For, in these I were unwise ;
 And, more *Pride*, then *Thanks* had shown.

But (the Truth to thee I'll speak)
 Though men strongest counted are)
 I confesse my self too weak,
Female Suff'rings well to bear.

4 For, when I observe the pains,
 Which, pursue a *childing-wombe*,
 And, the torments it sustains
 When the hour of Birth is come ;
 When I heed the nightlie care,
 Which the *nursing-mouths* procure,
 Grievous things, methinks they are,
 Which a *Woman* doth endure.

5 To submit my *knowing-Soul*,
 (As they oft are fain to doe)
 To a churl, a fools controul,
 And perhaps dishonest too.

There my Bodie to subject,
 Where I loath to draw my breath ;
 And, by Nature disaffected,
 Would be worse to me then death.

6 I will thankfull therefore be,
 That, at better ease I seem ;
 And, expresse my thanks to thee,
 In a due respect of *them* :

For, as first a *Womans blame*,
 Was occasion of our *Fall* :
 So ; first, by a *Woman* came
 That, which makes amends for all.

H V M N

HYMN XXV.

For a Woman in generall.

Women are otherwhile uncivilly upbraided by imprudent men of the frailties of their Sexe. To comfort against such Reproaches, some things illustrating the worthinesse of their Sexe, are here expressed, and mixt with divine consolations.

Sing this as the 1. Psalm.

MY Grandame Eve, I curst not LORD,
 Nor vilifie her Name ;
 Though, for her Sin upon record,
 Her Sons our Sexe defame :
 For, what without my fault was lost,
 I may again possesse
 Repurcha't at anothers cost,
 Without my Righteousnes.
 2 Our Sexe was first in that offence,
 For which *Mankinde* was shent ;
 And, we have suff' red ever since,
 The greatest punishment.
 The vilest of our humane race,
 Vpbrayd us for that Sin,
 So aggravating our disgrace,
 As if they cleare had bin.
 3 For, giving passage, to our *Lust*,
 Thy Curse abideth still.

And,

And our *Desire*,subject we must,
Vnto anothers will.
In sorrow,our conceptions are ;
And,oftentimes in vain.
With sicknes were our children bore ;
And bring them forth with *Pain*.
4 Yet,L O R D,we have a Joy in thee,
Which none can take away.
And Hopes,which cannot frustrate be,
Till we our selves betray.
The greater Crosses we sustain,
(Whil'st in the Flesh we bide)
The greater honour,we shall gain,
When we are glorifide.
5 Thy meanest *Hand maid* in distresse,
If she in Faith complains ;
Shall in her sorrowes find redresse,
And,ease for all her pains.
Both *Hannahs* plaints,and *Hagars* cries,
Thou graciousfly didst heed.
And ev'ry *Woman*,who relies
On thee in time of need.
6 Though foolish men our *Sexe* despise,
And hold us in contempt ;
From thy most holy *Mysterics*
We never were exempt.
By some of us,thy *Messages*,
Have to thy *Church* bin sent ;
And,men have born with good successe,
A *Womans* government.

7 Yea,

7 Yea, by the Womanſide he came,
 Whoſe grace hath means procur'd
 To free us from the death and ſhame,
 Which all had elſe endur'd.
 What e're, to others we may ſeem,
 With *Him*, nor *Bond*, nor *Free*,
 Nor *Male*, nor *Female* want eſteem,
 If they ſhall faithfull be.

HYMN XXVI.

For Virgins.

This Hymn teacheth Virgins to behave themſelves with diſcreet and chaſte moderation, according to the gift they have received ; neither ſtriving for the Garland of perpetuall Virginitie, beyond their power, nor ſhunning it, being made capable thereof ; but rather ſubmitting both mind and bodie, to what GOD calls them unto.

Zeal to *God-Almighties* praiſe,
 And, his worſhip to attend,
 Hallow'd ſome in former daies,
 To be *Virgins* to their end :
 Virgins, firme in Age and Youth,
 To the love of *ſpotleſſe-Truth* :
 Nor deſi'd, nor drawn aſide
 By the baits of Luſt, or Pride.

2 Theſe

2 These, are they whom *Grace* ordaines
 To be present day and night,
 Where the blessed *Lambe* remains ;
 And, to wear long Robes of white.

Robes, more white then mountain snow ;
 Or, the Lillies, where they grow :
Robes more glorious, then those are,
 Which Earth's greatest Princes wear.

3 L O R D, my Bodie yet is free,
 From a wanton fleshlie touch ;
 Happie will my portion be,
 If I still may say as much.

 For, when toyous we begin,
 Lust will quickly enter in :
 And though first, the breach be small,
 That, at last, will ruine all.

4 If a *Virgin* to remain,
 For thy service, may be best ;
 Make me able to contain ;
 That no *Longings* me molest.

 Let our *Pride*, nor causlesse *Fears*,
 Dread of *Want*, or outward *Cares*,
 To that life, a motive be ;
 But meer Love of serving thee.

4 Though, some scoffingly, upbrayd
 Those that aged *Virgins* are ;
 Let not that which fools have said,
 From a praisefull course deter.

 Neither let a *Virgins* name,
 Make me dote upon the same,

Till

Till those raging fires begin,
Which provoke to *deadly-Sin*.
6 To keep chaste the *marriage-bed*,
Is a virtue more of worth,
Then to keep a *maiden-head* ;
Though, some fet it fairer forth.

ANGELS, *Virgins* are, they say,
So, are *Flowers*, as well as they ;
And, as much (for ought I know)
Merit praise for being so.

7 If a *Helper*, help me may,
Better to perform thy *Will* ;
Such a one, for me purvey,
And, be then our *Helper* still.

I desire not to obtain,
What meer *Fancie* seeks to gain ;
But, in that would spend my daies,
Which may most advance thy praise.
8 Some, unfit for *Wedlock* seem,
Others, *Virgins* cannot live :
Ev'ry gift should have esteem,
Which it pleases thee to give.

Whatsoe're, therefore, it be
Which thy Love confers on me,
Make me, for my gift to prize,
That, no other, I despise.

9 To what state so e're thou hast
Me, for time to come, design'd ;
Keep thy servant ever chaste,
Both in *Body*, and in *Mind*.

For,

For, if *Chastitie* be there,
 Both estates made equall are :
 And, ev'n that, which best is thought,
 Wanting this, proves worfe then naught.

HYMN XXVII.

For a *Widower*, or a *Widow* deprived of a
 loving Yoke-fellow.

*That such as be deprived of their most deare companions,
 may not be swallowed up in excessive griefe,
 and so forget their Christian hopes and duties, this
 Hymn teacheth a moderate expressing of their nat-
 turall Passions; and remembers them of things not
 to be forgotten in their sorrow.*

Sing this, as I loved thee once.

HOW neer me, came the hand of Death,
 When at my side, he struck my *Dear!*
 And took away the precious breath,
 Which quick'ned my beloved *Peer?*
 How helpelesse, am I thereby made !
 By day, how griev'd ! by night, how fad !
 And, now my lifes delight is gone,
 Alas ! how am I left alone !
 2 The *Voicc*, which I did more esteem,
 Then musick in her sweetest key ;

'Those

Those eies which unto me did seem,
More comfortable then the day :

Those,now by me(as they have been)
Shall never more be heard or seen ;

But,what I once enjoy'd in them,
Shall seem hereafter as a dream.

3 All earthlie comforts vanish thus :

So little hold of them have we,

That,we from *them*,or *they* from *us*,

May in a moment ravish'd be.

Yet,we are neither just nor wise,

If present mercies we despise ;

Or mind not,how there may be made

A thankfull use of what we had.

4 I therefore,do not so bemoan

(Though these befitting tears I drop)

The losse of my *beloved-One*,

As they that are depriv'd of hope ;

But,in expressing of my grief,

My heart receiveth some relief ;

And,joyeth in the good I had,

Although my *sweets*,are *bitter* made.

5 LORD,keep me faithfull to the trust,

Which my dear *Spouse* repos'd in me.

To him now dead,preserve me just ;

In all,that should performed be :

For,though our being *Man* and *Wife*,

Extendeth only to this life ;

Yet,neither *Life* nor *Death*,should end

The being of a *faithfull-Friend*.

6 These

6 Those helps which I through him enjoy'd,
 Let thine continuall ayd supplie ;
 That, though some hopes in him are voyd,
 I, alwaies may on *thee* relie.

And, whether I shall *wed* again,

Or, in a *single-state* remain,
 Vnto thine honour, let it be ;
 And, for a blessing unto me.

HYMN XXVIII.

For a *Widower*, or a *Widow* delivered from a
 troublefome Yoke-fellow.

*Because deliverance from a troublefome Yoke-fellow,
 is a benefit neither to be despised nor undiscreeetly
 rejoyced in ; this Hymn teacheth with what mo-
 deration, with what tenderneffe of heart, and with
 what desire we should be affected in such cases.*

Sing this as the Lamentation.

REjoice not without fear, my heart,
 That, thou by death's impartiall stroke,
 Discharged from thy *Partner* art,
 And, freed from an unequall Yoke.

Yea, though by means of this divorce,
 Thou may'st escape much discontent ;
 Yet, both with pittie and remorse,
 Consider well, of this event.

2 For.

2 For,as when first the *Jewish-Lawes*,
Divorcements,tolerable made
The hardnes of their heart was cause,
That such a Course permission had.

So,an obduratenes of thine,
Some cause might peradventure,be
That G O D, (who sees when men repine)
Hath from thy Mate,released thee.

3 Triumph not,therefore,in thy lot,
As if thy merits were the more ;
But,use the freedome thou hast got,
With meeknes ; and thy Sins deplore.
For,if G O D s eye had bin severe
In marking how I gave offence,
He had prolong'd my torment here ;
Or else,in wrath remov'd me hence.

4 When *Man* and *Wife* shall disagree,
Though one of them lesse guiltie prove,
Yet,neither of them,quite are free
From breaking of the Law of *Love*.

And,to be blamelesse,doth sometimes
Those proud,or foolish thoughts infuse,
Which make more guiltie,then the crimes,
For which we others do accuse.

5 Vnto the *Soul-departed*, L O R D,
(Although it often hath transgressed)
I hope,thy mercy doth afford,
Well-being,in a place of rest.

And,for each wrong sustain'd by me,
Whil'st in the Flesh it did remain,

T (As

(As also for my wrongs to thee)
 I beg thy pardon to obtain.
 6 And, that I may conclude my race
 With leſſe offence, and more content ;
 Vouchſafe me thy *affiſſing-grace*,
 Enſuing errors to prevent.
 And, if thy providence allowes
 Another helper unto me ;
 LORD, keep us faithfull in our vowes,
 Both to each other, and to thee.

HYMN XXIX.

For a Cleargie-man.

Though moſt Cleargie-men know well enough what meditations are pertinent to their Callings ; yet, ſome of them being otherwhile forgetfull of what they know, we have inſerted this Hymn to remember them, who ſhall not deſpiſe to be remembered thereby.

Whatſoe're my motives were,
 When this *Calling* I aſſum'd,
 Many times, I greatly fear,
 Left I overmuch preſum'd :
 For, whoſe ablenes of wit,
 Oh moſt glorious King of Kings !
 Or, whoſe holines, is fit
 To diſpence thy ſacred things ;

2 When

2 When those honours I perceive,
Where to some of us ascend ;
And, what portions thou do'lt give
On thine Altar to attend.

When I mind my private charge,
And, what Audit I must yeeld.
For my *Calling*, LORD, at large,
With sad thoughts, my heart is fill'd !

3 Dreadful is that servants doom,
And, accurst is his case,
Whom his LORD, when he shall come,
Finds unfaithfull in his place.

For, at ev'ry Shepherds hand,
Who neglects his *Flock* to keep ;
Thou wilt strict accounts demand,
For the blood, of ev'ry Sheep.

4 Therefore, LORD, for thine own sake,
In thy feare, preserve me so,
That, I still may conscience make,
Of the work thou call'lt me to.

Yea, preserve me from their sin,
Who by fleecing of thy flock,
Have both cloth'd and fatted bin,
And, thy threat'ned Judgements mock.

5 Let the *Doctrines* which I preach,
Be from errors alwaies free :
Let the *Truth* which I shall teach,
By *good-life* confirmed be.

Let me evermore have care,
True *Devotion*, true increase ;

T 2

And,

And of those *nice-things* beware,
Which may break the *band* of *Peace*.

6 Pardon all which merits blame,
In my entrance to this Place ;
My great failings in the fame,
L O R D, forgive me of thy grace :

And, that none of these be lost
Which to me committed were,
Let his ayd, whose life they cost,
Help me, where my failings are.

H Y M N X X X.

For a Laie-man.

*G O D usually bleffeth a pious and obedient Laitie,
with discreet and godly Pastors, and froward
Sheep are justly committed to negligent Shepherds.
The Laitie, therefore, are by this Hymn instructed
to praise G O D for their faithfull Pastors, to pray
for them ; and to yeld them all due honour, obedi-
ence and necessary supplies.*

Sing this as the 25. Psalme.

NOt in a mean degree,
Am I obliged, L O R D,
For thy enlight'ning grace to me,
Vouchsafed by thy *W'ord* :
Nor lesse oblig'd am I,
To sing thy daily praise,
That,

That, I have guids to rectifie
My knowledge, and my waies.
2 For, through each Age, oh G O D,
Thy *Priests* thou hast ordain'd,
To spread that *saving-Truth* abroad,
Whereby our blisse is gain'd.
Yea, they thy *Shepherds* be,
Thy *Flocks* to feed and keep;
And, home to bring, again to thee,
Thy weak, and wandring Sheep.
3 LORD, fit them for that place,
Which they are call'd unto,
By giving them both *gifts* and *grace*,
Their duties well to do.
And, forme in us, we pray,
Such fruits of true belief,
That, their *Accounts* they render may,
With *joy*, and not with *Grief*.
4 As *Messengers* from thee,
Let me their errants hear,
And of their place respective be,
Though mean their persons are.
And, let me not refuse,
Or murmur, to bestow
Those honours, or those other dues
Which I to them shall owe.
5 Lest *Izzah*-like I fare,
Let me no medler be,
In things that consecrated are;
But, as befeemeth thee.

T 3

And

(And when thy *Word* I read
 (That I may shun offence)
 Thy grace vouchsafe me to take heed
 Of *Errors* private sence.
 6 That, I may likewise, heed
Truths Path, let me have care,
 To find their *Tents*, who feed thy Sheep ;
 And, to continue there.
 Yea, that to *them* and *thee*,
 The *Way* be not mistook ;
 Let me still walk, where I may see
 The *Footsteps* of thy *Flock*.

HYMN XXXI.

For a Lawyer.

*A Lawyer conscionably affected in a publike blessing,
 that therefore the use or perusall of this Hymn,
 may help remember that which most of them very
 know, we have added this Meditation.*

Sing this as the 10. Commandements.

KEep me throughout my life, oh LORD ;
 In such a Son-like dread of thee,
 That to the *Cannon* of thy *Word*,
 My practise alwaies may agree.
 And, since the studie of the *Lawes*,
 For my profession was design'd ;

To

To patronize the righteous cause,
 Preserve in me a willing mind.

2 Let nor the gaining of a Fee,
 Nor Foes despight, nor Friends defart,
 Nor fear, nor want, enveagle me
 From faithfull Counsell to depart.

Nor let my *Practise* be like theirs,
 Who turn the means of righting wrong,
 Into vexations gins, and snares,
 Contentious pleadings to prolong.
 3 From their base mind preserve me clear
 To whom *Judiciall-Courts* do seem,
 As if they only raised were,
 To help enrich and honour them.

And, from their Guilt, preserve me too,
 Who, their preferments to increase,
 Forbear not publike *wrongs* to do,
 Nor, to infringe the *common-peace*.

4 Yea, teach me so to know, and minde,
 How much displeased, LORD! thou art,
 With him that's wilfully inclinde
 The Courfe of *Iustice* to pervert;

That I may never do or say
 That, which averse to *Truth* may be;
 Or, set my *Clyent* in a way,
 Which may not well approved be.

HYMN XXXII.

For a Clyent.

Clyents are oft times through wilfulneffe; or indiscretion, needlesse occasions of their owne and others mens molestations. Here therefore, they are put in minde with what sinceritie, warinesse, and prudence they should wage Law, and of whom this temper is to be sought.

Sing this as the 23. Psalm.

SO oft as neighbours disagree,
 At least, one partie still,
 Blameworthie shall be found to be,
 In Judgement, or in Will.
 Nay, many times, on either side,
Law-suits are so begun;
 That, neither can be justifie
 In that, which they have done.
 2 *Self-Love*, and *Self-conceit*, pervert
 The most approved *Laws*;
 They make, sometimes, an honest heart,
 Befriend an evill-Cause.
 And, few men so inclined are
 Their errors to behold,
 As well in others names they hear
 Their own offences told.
 3 Therefore,

3 Therefore, since now engag'd I am,
A *Clyent* to become ;
And must abide with gain or blame,
The *Lawes* impartiall doom.
LORD, grant me grace, to be content
The *Truth* should alway thrive ;
And, to accept of that event,
Which thou art pleas'd to give.
4 Let neither peevishnes, nor hate,
Nor pride, my *Will* deprave :
Nor, thirsting to enlarge my state,
Endanger what I have.
But, grant me wisdom to foresee,
(Before I be undone)
How mischievous a *Suit* may be,
Which rashly is begun.
4 Preserve me from the mind of those,
Who seek by fraud or force,
The Acts of *Justice* to expose ;
Or interrupt her course.
And, lest this mind may me undoe,
Assisted let me be,
With *Lawyers*, and with *Judges* too,
From *Bribes*, and *Falshood* free.

HYMN XXXIII.

For a Physitian.

It may be some Physitians will not despise to preserve in themselves a Remembrance of their duties, by such a means as this Hymn: howsoever, it is here inserted, that it may purposely or accidentally performe that office.

O H my GOD ! what helpeth lesse
To preserve us from the Grave,
Then that Art which I professe,
If it please not thee to save ?

And, when *sicknes* I oppose,
By what cunning, could I see
In what secret path it goes ;
If I had not light from thee ?
2 By thine ayd I must discern
Where my *Patients* grief doth lie :
I, from thee must also learn,
What, thereto I should apply :

And, when such weak things as these,
Leaves, and *Roots*, of *Plants*, and *Weeds*,
Shall remove a strong disease,
From thy Virtue, it proceeds.

3 Therefore, let thy blessing still,
With my *Practise*, go along ;

And,

Part.3. Hymn XXXIIII. 419

And,so guide,so blesse my skill,
That no *Patient* may have wrong.
And,their boldnes let me shun,
Who,when *Art* is at a pawse ;
Desp'rate Courses dare to run,
For their *profit*, or *applause*.
Let the grievance of the *Poore*,
Be,for Charitie,of me
As much tendred,evermore,
As the *Rich-man's* for a Fee.
And in me,their mind prevent,
Who prolong an easie Cure :
And,their profits to augment,
Make men griev'd,more grief endure.
5 But,such Conscience let me make
(In the Calling I professe)
What I *give*,and what I *take*,
That my *Practise* thou may'st blesse.
And,that when I sick shall be,
I no cause may have,to fear
That,*Revenge* will ceaze on me,
For neglect of love,or care.

H Y M N X X X I I I I.

For a Patient.

*One cause that sick persons have so little benefit by the
Physitians ayd,is their neglect of their own duties
to G O D,and themselves ; and for prevention of
these negligences,this Hymn was composed.*

Sing

Sing this,as,VVe praise thee G O D.

L O R D, from the noisome sink of fin,
 Which through our nature goes,
 All Suff'rings do at first begin ;
 Thence all our sicknes flowes.
 And,till the streams of *Grace* thou daign,
 To wash that filth away,
 We labour for that *Health* in vain,
 Which else obtain we may.
 2 Most wise *Physician of my Soul!*
 To purge now,therefore,please
 That vicious Fount,of *humors-foul*,
 Which breedeth my diseafe.
 And,when remov'd those *Causes* be,
 Which my distempers bring,
 Cure also those effects in me,
 Whence my diseafe doth spring.
 3 Thy blessing on that means bestow,
 Which,now I do intend ;
 And,let my heart in all I doe,
 On thee,alone depend.
 Yea,that the means which I receive,
 May bring my hopes to passe ;
 Give me the due preparative
 Of *penitentiall-grace*.
 4 For,he that on his Leaches Art,
 Doth over-much relie :
 Or,with an unrepentant heart,
 The means of health,doth trie :
 Shall

Shall either misse the wished ease,
Which to obtain, he thought,
Or, gain by health, a worse disease,
Then that, whose cure, he fought.

H Y M N X X X V.

For a Merchant, or Chapman.

*By the use of this Hymn , Merchants may be kept
heedfull of the snares and temptations which they
become lyable unto, by their negotiations; and, what
peace, and profit, will ensue if they be just and
mercifull in their Dealings.*

Sing this as the 4, 5, or 6. Psalmes.

VNleffe, oh L O R D, thy grace thou lend,
To be mine hourelly guide,
In ev'ry Word, I do offend;
In ev'ry step, I slide.
For, *earth*, us lawfull Course affords,
That makes men more to blame,
(In fraudfull deeds, and guilefull words)
Then that, whereof I am.
2 When strong *desires of being rich*,
With *means thereto*, are joyn'd;
Good-conscience is endanger'd much,
And, often, cast behind.
Yea, to great wealth men seldom rise
Through what, they *sell* and *buy*,
Except,

Except, to vent their merchandize,
 They, sometime, cheat and lie.

3 The fins, oh L O R D, forgive thou me,
 Which to my trading cleave.

Vpright, let all my dealings be ;
 That, I may none deceive.

All my Affaires, instruct me so
 (By prudence) to contrive ;

That others may, by what I do,
 See, honest waies, to thrive.

4 Permit, not, *Greedineſſe of gain*,
 My Conſcience to enſnare,

Or, lode me, with employments vain,
 Or, fill my heart with care.

Nor make my Goods, a prey to thoſe
 Who, by diſhoneſt waies,

(Or, by pretending all to loſe)
 Themſelves, to riches raiſe.

5 To thoſe, who poor are that way made,
 Which they could not prevent,

Let me no cruell burthens add,
 In craving what I lent :

But, let me do for men diſtreſt,
 (As my eſtate may bear)

What, at their hands, I might requeſt,
 If in their plight I were.

6 So, though to povertie I fall,
 And, needy ſeem to be ;

A quiet minde, poſſeſſe I ſhall,
 With full content, in thee.

And,

And, if great wealth, I, do acquire,
 It will not waſt away,
 Like bruſhie Fewell in the fire,
 But, with mine *Off-fpring*, ſtay.

H Y M N X X X V I.

For a Souldier.

*The Souldier being taught by this Hymn, to nourish
 in his heart, the contempt of Bodily perils is with-
 all instructed, or put in minde to be carefull to a-
 void the ſins uſually defiling that profeſſion ; to
 conſider the duties of his Calling, and take G O D
 for his Leader and Defence.*

N O w, in my ſelf, I notice take,
 What life we *Souldiers* lead,
 My haire ſtands up, my heart doth ake,
 My Soul is full of Dread ;
 And, to declare
 This horrid fear,
 Throughout my bones, I feel
 A ſhiv'ring cold,
 On me lay hold,
 And, run from head, to heel.
 2 It is not loſſe of limbes or breath,
 Which hath me ſo diſmay'd.
 Nor mortall wounds, nor grones of Death,
 Have made me thus afray'd.
 When

- When Cannons rore,
 I start no more,
 Then mountains, from their place,
 Nor feel I fears,
 Though fwords and spears,
 Are darted at my face.
- 3 A *Souldier* it would ill become,
 Such common things to feare :
 The shouts of war, the thundring drum,
 His Courage up doth cheere.
 Though dust and smoke,
 His passage choke,
 He boldly marcheth on,
 And thinketh scorn,
 His back to turn,
 Till all be lost or won.
- 4 The flashing Fires, the whizzing shot,
 Distemper not his wits :
 The barbed Steed, he dreadeth not,
 Nor him, who thereon fits.
 But, through the field,
 With sword and shield,
 He cutteth forth his way,
 And, through a flood,
 Of reaking blood,
 Wades on, without difmay.
- 5 That, whereupon, the dread begins,
 Which, thus appaleth me,
 Is that huge troop of *crying-fins*,
 Which rife in *Souldiers* be.

The

- The wicked minde,
 Wherewith I finde,
 Into the field they go ;
 More terror hath,
 Then all the wrath,
 And Engines of the Foe.
- 6 The Rapes, the Spoiles, and Acts unjust,
 Which are in *Souldiers* rife,
 Their damned Oathes, their brutish lust,
 Their curfed courfe of life,
 More dreadfull are,
 When *death* draws neer,
 Then *Death* it felfe can be ;
 And, he that knows
 The fear of thofe,
 The *mouth of Hell*, doth fee.
- 7 Defend me LORD, from thofe mifdeeds,
 Which my profeffion flame ;
 And, from the veng'ance that fucceeds,
 When we are fo to blame.
 Preferve me far,
 From *Acts of War* ;
 Where, thou doft *peace* command ;
 And, in my brest,
 Let *mercy* reft,
 Though *juftice* ufe my hand.
- 8 Thofe, let me willingly obay,
 Who my *commanders* be.
 Both with my Place, and with my pay,
 Contented make thou me :

And.

And,when I goe,
 To meet my Foe,
 Let no *belov'd Sin*,
 In me be found,
 To make a wound,
 Without me, or within.
 9 Let me no help to those afford,
 That have a wicked cause ;
 Nor take up Armes,but, where her sword
 Impartiall *Justice* draws.
 Yet, as a blot,
 Impute thou not,
 The waft of humane blood ;
 Shed by my hands,
 At their commands,
 Who must not be withstood.
 10 Be thou my Leader to the Field ;
 My head, in battell arme.
 Be thou a brestplate and a shield,
 To keep my Soul from harme :
 For, live or dye,
 I will relye
 On thee, oh LORD, alone.
 And in this trust,
 (Though fall I must)
 I, cannot be undone.

HYMN

HYMN XXXVII.

For a Seaman.

The Seaman is here personated instructing himself, by expressing the pleasures, profits, and perils of his calling; and petitioning GOD to keep him thankful for his deliverances, and mindfull to performe the vows, he made in times of extreame danger.

Sing this as the former.

WE, whom affaires employed keep,
 Where mightie-waters be,
 There view the terrors of the Deep;
 Great wonders, there, we see.
 And, in that place,
 GODS helping grace,
 We tast, so many waies,
 That none are bound
 More oft, to found
 Their dear *Protectors* praise.
 2 The barren Flood, which *Landmen* dread,
 To us, doth pleasures yield;
 And, we thereby, are cloth'd and fed,
 As from a fruitfull field.
 That, we, likewise,
 Might rightly prize,
 The blessings we receive:

We

- We, ev'ry day,
 To watch and pray,
 Some, juſt occaſions have.
 3 To cheer us in our painfull trade,
 The *Sea*, ſometime, doth ſmile :
 Strange *proſpects*, there, a means are made,
 Long journeyes, to beguile.
 A loftie Courſe,
 As on a Horſe,
 Vpon the *waves* we ride ;
 And, then the wind,
 Attends behind,
 Or, lackies, by our ſide.
 4 Sometime, again, that, heed we may
 G O D S mercies, and our ſin ;
 Black ſtormes, the ſkies do overlay ;
 The Seas, to ſwell begin.
 The Billows roare,
 And, on the ſhoare,
 They Spit their *Snowie-foame*
 And, perils great,
 The paſſage get,
 Betwixt us, and our home.
 5 The raging Winds our tacklings breaks
 And rends both ſhrouds and failes,
 Our bruized veſſell, ſprinketh Leaks,
 And, then, our courage failes.
 One while, we plow
 The Sands below ;
 Anon, aloft we riſe.

As

As if we went,
 With an intent,
 To faile above the skies.
 6 Opprest with dangers and with fear,
 Then, loud we call on GOD :
 Who doth vouchsafe our cries to hear,
 And, calmes the raging Flood.
 From death and wrack,
 He plucks us back,
 By his Almighty hand ;
 And (having loft
 Our hope, almost)
 VVe, safe are brought to land.
 7 For thy protections LORD, therefore,
 Still thankfull keep thou me ;
 As well, when I am safe on shore,
 As where great perils be.
 Let me not breake,
 The vows I make,
 VVhile times of danger last ;
 And, new begin
 My Courfe of Sin,
 Affoone as fears are past.
 8 For, he who taketh no regard,
 What, in distresse he vow'd ;
 Shall cry at length, and not be heard,
 Nor finde compassion shov'd.
 When, *wave* nor *storme*,
 Can us reform ;
 Nor *Mercy*, daily shov'n ;

G O D S

G O D s wrath, prepares.
Far greater fears,
To bring *presumption*, down.

H Y M N XXXVIII.

For a Mufician.

*Many Muficians are more out of order then their
Instruments: fuch as are fo, may by finging this
Ode, become reprovers of their own untuneable
affections. They who are better tempered, are here-
by remembred what Mufick is moft acceptable to
G O D, and moft profitable to themfelves.*

W^Hat helps it thofe,
Who, skill in *Song* have found;
Well, to compofe
(Of difagreeing notes)
By artfull choice
A fweetly pleafing found;
To fit their Voice,
And their melodious throats ?
What, helps it them,
That they this cunning know;
If moft condemn
The way, in which, they go ?
2 What will he gain
By touching well his *Lute*,
Who fhall difdain
A grave advife to hear ?
What

Part.3. Hymn XXXVIII. 43^r

What from the founts,
Of Organ, Fife, or Lute,
To him redounds,
Who doth no sin forbear?
A mean respect,
By tuning strings, he hath,
Who doth neglect,
A *rectified-path*.
3 Therefore, oh L o R D,
So tuned, let me be
Vnto thy word,
And, thy *ten-stringed-lute*,
That in each part,
I may thereto agree;
And, feel my heart
Inspir'd, with loving awe:
He sings and plaies,
The Songs which best thou lovest,
Who does and sayes,
The things which thou approvest.
4 Teach me the *skill*,
Of him, whose Harp affwag'd
Those passions ill,
Which oft afflicted Saul.
Teach me the strain
Which calmeth mindes enrag'd;
And, which from vain
Affections, doth recall.
So, to the Quire,
Where *Angels* musicke make,
I,

I, may aspire,
When I this life forfake.

H Y M N X X X I X.

For a husbandman.

*Upon the Husbandmans labour the temporall well-
fare of all Common-weales depends: this Hymn
therefore, teacheth him to sanctifie his endeavours
by prayer, and thanksgiving: To seek his profit by
G O D S, blessing, and so to care for the Body,
that the Soul be not neglected.*

Sing this as the 25. Psalme.

PRevent, L O R D, by thy grace,
The curse that entred in,
And on the earth, continued was,
For *Adams* wilfull fin.
Let not thy Love permit
My cost, my time, or pain,
In digging, and in dressing it,
To be employ'd in vain.
2 Though *thornes* and *bryers*, be
Then *natives* of our fields;
Yet, when the earth is blest by thee,
A pleasant crop it yields.
The hills rich pasture, bear;
Deep graffe, the meads adorn;
The trees with fruits arrayed are;
The dales are full of corn.

3 L O R D

3 LORD, that it may be so,
 My honest labours bleſſe ;
 And, grant that what I *ſet* and *ſow*,
 May yeeld a due increaſe :
 From *Vermine*, *Fouls*, and *Weeds* ;
 From thoſe who *ſpoil* or *ſteal*,
 Both *Plants* and *Fruits*, and *Crops*, and *Seeds*,
 Preſerve thou for my Weal.
 4 From *blaſting-Ayres* defend
 From *Colds*, *Heats*, *Droughts*, and *Rains*,
 Which may deprive me of the end,
 And, comfort of my pains.
 And, let in ſeaſon ſtill,
 Thy dewes, and fruitfull drops,
 Vpon the thirſtie clods diſtill,
 Which elſe will fail my hopes.
 5 What ever thou ſhalt give,
 My labours to requite ;
 That, let me thankfully receive,
 And, in thy love delight.
 Not ſeeking (for my gain)
 A Famine to augment ;
 By needleſſe hording up of gain,
 When hungrie times are ſent.
 6 And though the *Plough* and *Spade*,
Dung, *Duſt*, and *Micry-clay*
 Are Inſtruments, and Objects made,
 My Body ſo imploy.
 Yet, ſuffer not my Soul
 Affection to beſtow,

On things that are so mean, and foul,
 In fading, and so low.
 7 But, while my hands do move,
 In works that earthlie be ;
 Advance my *heart*, to things above ;
 And, fixe my *love* on thee :
 That, when my *Flesh*, must lie
 In *Earth*, from whence it came ;
 My *Soul*, may to those mansions fly,
 VVhere, *Spirits* praise thy name.

HYMN XL.

For a Labourer.

Labouring-men have many discouragements ; and if they faint under their burthens, other will fee the weight of it. This Hymn therefore cheares them up in their painfull Calling ; and stirrs them up also to seek GODS blessing upon their labours.

YOU that enjoy both goods and lands,
 And, are not forc'd by sweat,
 And, by the labour of your hands,
 To earn the Food you eat ;
 Give thanks for this your easie lot
 And, do not us disclain ;
 VVhose Bread, and Raiment must be got
 By taking daily pains.

z For

- 2 For, though our portions mean appear,
 Contentments, they procure ;
 Whereby, we still, enabled are
 Our labours to endure.
 And no man, ever those yet knew,
 In *aged yeers* forfook ;
 Who were in *youth*, to labour true,
 And *honest Courfes* took.
- 3 When fickneffe or those wants do come,
 Wherein we comfort need ;
 G O D, alwaies moves the hearts of some,
 Our secret wants to heed.
 And, without shame, we then receive
 What charitie bestows :
 Because, what, at such times men give ;
 The *common Treasure*, owes.
- 4 They, who delight from doore to doore,
 Of hunger to complain ;
 Meere want of *honestie*, made poore ;
 Or, want of *taking-pain*.
 They, therefore, lack what needfull is,
 Their flesh to cloth, and feed :
 Whereas, we nothing greatly misse ;
 But, what we do not need.
- 5 *Rich men*, in this, we do surpasse ;
 To us, our labours are
 A *portion*, which in ev'ry place,
 Things needfull may prepare.
 Yea, were we rob'd of all today,
 Or, chas'd from where we dwell :

If we can bear our *Limbs* away,
 They will maintain us well.
 6 Make me without repining, LORD!
 My lot, to under-go,
 Till thou shalt larger means afford;
 And, easie dayes bestow.
 In health, and strength, preserve thou me,
 My lively-hood to get;
 And, when I sick or old shall be,
 Provide me, cloth and meat.
 7 Keep me, (although thou keep me poor)
 In *word*, and *action*, true:
 And, give me grace, if I have more,
 That, *sloth* I may eschew.
 So, whether povertie or pain,
 Or wealth, or ease, thou send;
 Through thee, a passage, I shall gain
 To blessings, without end.

HYMN XLI.

For a Shepherd.

That Shepherds, might not muse altogether on *Drud-*
gerie or *impertinent vanities*, while they are, all a-
lone, attending their *Flocks*, we have prepared,
 for them, a *Pastorall-Song*, to acquaint and ex-
 ercise them, with nobler *Meditations*.

Sing this as the Lamentation.

RENOWNED men their Herds to keep,
 Delighted much in elder dayes: And

And to attend their Flocks of sheep,
Great *Princes* thought is no dispraise,

And, while they so employed were,
Sometime, oh G O D ! it pleas'd thee
In wondrous manner, to appear,
And, gracious unto them to be.

2 The *joyfullest-news*, that ere was told,
Was unto *Shepherds*, first declar'd,
And, they did also, first behold
The blessing, whereof they, first, heard.

L O R D ! I am thine, as much as they,
(Although unworthy such respect)
Oh, let thy *mercies*, glorious Ray,
Vpon my low-estate, reflect.

3 Whilst all alone, I here attend
This harmlesse Flock ; let, into me
Thy *holy-Ghost*, oh *Christ* ! descend ;
That, I may therewith filled be.

And, though my heart a *Stall* hath bin,
Where, *Vice* at Rack and manger, lay ;
Vouchsafe thou, to be *born*, therein :
That, better *guests* possesse it may.

4 Lest *Idle-Musings*, Thoughts beget,
That, stir up longings, which are ill ;
And, make me my endeavour set,
Forbidden Actions, to fulfill.

Vpon thy *Love*, and on thy *Law*,
Let me, my lovely houres, employ.
That, I may serve with *joy-full-awe* ;
And, love thee, with an *awfull-joy*.

V 3 5 When

4 When I my *stragling-sheep* behold,
 Let me conceive, what I had bin ;
 Hadst thou not brought me to thy *Fold*,
 And, fed and succour'd me, therein.

And, when I well confider thofe,
 Who *Spoilers*, of thofe creatures be ;
 Me, let it mindfull make, what Foes
 Do feek, to make a fpoile of me.

6 When, likewise, I behold them *shorn*,
 And, meekly yeelding up their *fleece* ;
 Or, when to *slaughter* they are born,
 How patiently, their lives they leefe :

That *holy-Lambe*, let me, I pray,
 Thereby, in thankfull minding have,
 Who, *dumbe-before the Shearer* lay ;
 And, *slaughtred* was my life to fave.

7 Yea, whilst I watch and guide my fheep ;
 Be thou my *Shepherd*, and my *Guide*,
 Both me, and them, from harm to keep ;
 And, all things needfull, to provide.

That, when both *Goats*, and *Sheep*, fhall ftand
 Before thy face, their doomes to bear ;
 I, may be plac'd at thy *Right-hand*,
 And, Joy when I my *Sentence* hear.

H Y M N XLII.

For a Handicrafts man.

*All handicrafts being gifts of the holy Ghost, it
 were fit men did better know it, and more often
 praife*

praise him for it. To that end, this Hymn was devised; and, perhaps, if it were devoutly, and frequently used, Crafts-men, would be more thriflie, and leffe deceitfull, in manufactures then they now are.

Thy Gifts most, *holy-Spirit*, be
 So great, so manifold,
 That, what we have receiv'd from thee,
 No language, can unfold.
 The meanest *Sciences* in use,
 As well as famous *Arts*,
 Thy *Prudence*, did, at first produce :
 And, still, to men impart.
 2 *Embrodry* thy Invention was,
 (Though many think it vain)
 The skill to *Grave* in steel, and brasse,
 We did from thee, obtain,
 For not *Bezalaels* hands, alone,
 Didst thou with cunning fill ;
 But, yet, instructest ev'ry one,
 That is endowed with skill.
 3 That little which my hand can do,
 Was learned first, from thee :
 Thou, first enabled me thereto ;
 And, alwaies work'st with me.
 My *knowledge*, more and more encrease,
 Till perfect it appear :
 And, let the Science I professe,
 My needfull Charges bear.

4 Preserve in me, an honest minde,
 That, well my work be wrought.
 For, them, whose *wares* false made, we finde,
 An *evill spirit* taught.
 It may a while encrease their flore,
 But, mischiefes it will breed ;
 And, leave men both defam'd, and poore,
 In times of greatest need.
 5 For all thy *Gifts* I give thee praise,
 And, I acknowledge will,
 That, thou dost ayd me many waies,
 In my *Mechanick skill* :
 Yet, since those *Arts* vouchsafed be
 Alike, to Good and Bad ;
 Of thy more *speciall-Grace*, let me
 Partaker, L O R D ! be made.
 6 Oh *blessed-Spirit*, alwaies, daign,
 That, through thine ayd, I may
 The sanctifying gifts obtain,
 Which thine *Elect* enjoy.
 Yea, though my *Works* be not so pure,
 Thy Censures to abide,
 Yet let my *Faith*, so firm endure,
 That, *Grace*, be not denide.

H Y M N X L I I I .

For a School-master or Tutor.

*School-masters and Tutors , being sometime more
 arrogant then learned ; and more covetous then
 industrious ;*

industrious ; many are much hindered thereby. By this Hymn therefore , they may be remembered to judge themselves , and to seek of GOD a due qualification, by prayer.

Beware my heart,
 Left thou too highly deem,
 Of that small art,
 Which may appear in me ;
 And, proud become,
 As *Pedants* use to be,
 Because, to some
 A *knowing-man* I seem :
 For, though good-lessons I have taught,
 Yet, in my self, if I be naught ;
 And, marre *Doctrines*, by my *Waies*,
Reproofs I merit, more then *Praise*.
 2 If I presume
 To *know*, beyond my reach ;
 Or shall assume
 Large pay, for slender pain :
 If I neglect
 Whom I am bound to teach,
 Or, lesse affect
 My *Dutie*, then my *gain* ;
 I for those wrongs can make small mends ;
 Because, whoever thus offends,
 Injurious is to Age, and Youth,
 And guiltie of the worst untruth.
 3 My GOD, therefore,
 A conscience let me make ;

To boast no more
 Then well perform, I may.
 But, so well heed
 For what, reward I take ;
 That, I in *Deed*,
 May practise what I *say*.
 And, lest my labours fruit may want ;
 So water thou, what I shall plant ;
 That, from the pains which I bestow,
 Both comfort, and increase, may grow.

H Y M N X L I I I I .

For Schollers and Pupils.

Schollers , and Pupils , are here personated illustrating the Priviledges of learning , and the baseness of ignorance , praising GOD for the means of encreasing their knowledege ; and praying him , to season and endow them with profitable Sciences.

Sing this as the 10. Commandments.

THough *knowledge* must be got with pain,
 And, seemeth bitter in the Root ;
 It brings, at last, a matchlesse gain ;
 And yeeldeth forth most pleasant fruit.
 It is the richest kinde of *trim*,
 That noble persons can put on ;
 It *Reason* keeps, from growing dim ;
 It sets a lustre, thereupon.

And,

And, raifeth *Princes*, now and then,
Out of the loweft Ranks of men.

2 But, fuch as do this *Jem* neglect,
Or, feek it not whilft they are young ;
Grow old in yeers, without refpect,
And, perifh in the vulgar throng.

Like brutifh beafts, they little know,
Save how their bellies they may fill.
When others rife they fit below,
They fee no choice twixt *good* and *ill*.

And, that which beft commendstheir ftate,
Is, they repent when 'tis too late.

3 I therefore now, do fing thy praife,
And give thee thanks, thrice *bleffed*-L O R D,
That thou in thefe my youthfull dayes,
The means of *knowledge*, doft afford.

Compelled many others are
(That knowing men they might become)
To pay great fums, and travel far,
For that which I may gain at home ;
Or where, fupplied all things are,

As well, as if at home, I were.

4 Vouchsafe me, therefore fo much grace,
As to endeavour what I may ;
Whilft I have *leifure*, *means*, and *fp*ace,
And *wits*, to bear this prize away.

Be pleas'd, likewise, to reafon fo
The knowledge, which I fhall attain ;
That, puffed up I may not grow,
Nor fooled be, with *Science* vain.

But,

But let my chief endeavours be,
To know my *Self*, thy *will*, and *thee*.

HYMN XLV.

For young Persons.

By using this Hymn, young-persons are made reprovers of their own follies ; and taught to affect, and pray for such things as are laudable, profitable, holy, and to the glory of GOD, &c.

Youth is a wild, a wanton thing,
Which few can govern well;
For when our Blood is in the Spring;
Our wits are in the shell.
We up and ride,
Er'e we can guide
The Charret of our Will;
And, thereupon
We hurry on,
Ev'n down Perditions hill.
2 When we our Friends lamenting here,
The giddy Course we take,
We think, that, through a *needleffe-care*,
A *causleffe-coyle* they make.
But, when we view
That we pursue
What, shame or loss hath brought;
We sneaking go,

As

- As fools will doe ;
And say, *We had not thought.*
- 3 In vertuous Actions, we are weak ;
In Vices we are strong :
We soon are tir'd, if *wisdom* speak ;
And, think *vain- tales* not long.
Lest Tutors may,
Our *Wills* gain say,
Tis now our greatest Fear :
And, to provide
For Lust and Pride,
Is most of all our care.
- 4 LORD, teach me, therefore, to believe
What *Wisdom* doth foretell,
E're I do smart, or make them grieve,
Who truly wish me well.
Since, ev'ry day,
Behold I may,
How evill Courses thrive ;
Let me forbear,
To sleight, or Jeer,
Those, who *good-counsell* give.
- 5 Vouchsafe me grace and strength to rein
My wild and head-strong *Will* ;
And all those longings to refrain,
Which tempt us into ill.
The Flowrie prime,
Of youthfull time,
Let me not vainly spend
In follow'ng Sin,

Which

Which bringeth in
 Perdition without end.
 6 But sanctifie unto thy praise,
 My Soul and Bodie, LORD :
 And purifie my youthfull waies,
 Through thy *all-cleansing Word*.
 That *young* and *old*,
 When they behold,
 Thy work of grace in me ;
 May glorifie
 Thy Majestie,
 From whom,all blessings be.

HYMN XLVI.

For old Persons.

It is a curse to have youthfull Affections in an aged Body ; and a great blessing it is to be wained from the world, as Youth decays. This Hymn,therefore personates an aged Person rejoycing in the nearnesse of his dissolution,despising the pleasures of Youth ; and desiring to be invested with immortalitye.

Sing this,as I loved thee once.

NOW,glad and happie may I be,
 And carroll forth a Song of praise :
 For that,so neer at hand I see,
 The wished harvest of my daies,

Mine

Mine *aged-years* to me do shew,
 What I in *Youth* could never view.
 And *fading-Sense* instructs me more
 Then *perfect-Senses* heretofore.
 2 Right blest am I, that I have past,
 The perils of those youthfull times,
 Which we in fruitles Follies waft,
 Or (which is worfe) in hainous crimes.
 From Jealous Loves, from Lustfull Foes,
 From raging fits, from loose desires,
 Which heretofore tormented me,
 I now am hopefull to be free.
 3 Oh LORD! vouchsafe it may be so:
 In me let youthfull Follie cease.
 As I in years more aged grow,
 Let Virtue more and more increase.
 Let all my Passions me become,
 And their base fondnes keep me from,
 Who youthfull pleasures dote upon,
 When pleasing *Youth*, and strength is gon.
 4 These Jollie times, which most men praise,
 (And sorrow when they passe away)
 Increase'd my torments many waies;
 And perils in my path did lay.
 Yea, but for thy *afflicting-grace*,
 I had bin ruin'd in that race:
 And therefore, now I praise thy Name,
 That I have overliv'd the same.
 5 As did *Lots* wife, let not my heart
 Vnto that *Sedome* of mine age.

Look

Look back,as loth it should depart,
Nor thereunto my Soul engage.

But make these times as loth'd of me,
As aged years of *Wantons* be.

That grace in me,may ev'rie day,
Increase as *Flesh* and *Blood* decay.

6 Forbid thou then,that (when I have spent
My Lust and Love to youthfull Sin)

I should make semblance to repine ;
And,other Follies then begin.

At youths escapes let me not rail,
Because,that way my strength doth fail ;
Yet,practise whilst I them gainsay,
Worse evils in a *graver-way*.

7 Let me not change my vain *Excesse*,
Into an *over-sparing-mind*,

Nor in *Old-Age* grow mercilesse,
Because,my *Youth* was ever kind.

Nor let me love,as many do,
To make vain brags (with lying too)
Of youthfull tricks now I am old,
Which are not seemlie to be told.

8 But,such let my endeavours be,
As may my place and years befeem ;
That *Youth* may good example see ;
And *Age* continue my esteem ;

For, when a comely part we play,
It keeps in Age,contempt away.
And (though but weak,our *Bodies* are)
Our *Looks* will keep strong men in fear.

9 As

9 As this my *carnall-Robe* growes old,
 (Soil'd,rent,and worn,by length of years)
 Let me,on that,by Faith,lay hold,
 Which man in life immortall wears.
 So sanctifie my daies behind ;
 So let my manners be refine ;
 That when my Soul and Flesh must part,
 There lurk no terrors in my heart,
 10 So shall my Rest be safe and sweet,
 When I am lodged in my grave ;
 And,when my Soul and Bodie meet,
 A Joifull meeting they shall have.
 Their Effence,then,shall be divine ;
 This muddie Flesh will star-like shine :
 And,G O D, shall that *fresh- Youth* restore,
 Which will abide for evermore.

HYMN XLVII.

For a blind Person,

*To mitigate their discomforts who are deprived of
 Bodilie-Sight, this Hymn intimates the furtherance
 which that defect may be to their everlasting
 Felicitie ; and a spirituall Illumination is im-
 plored to supply that corporall defect.*

Sing this as the Lamentation.

FAin would I view that pleasing sight,
 And lovelie splendor of the Skies,
 Which

Which cheers the day,adornes the night,
And gladdeth all beholders eies ;

But,since G O D pleased is, to hide
That spark of *Common-grace* from me ;
Content I am to be denide

The Gift,which may not granted be.

2 For it proceeds not still from wrath,
When G O D of those things doth deprive,
Which he on most conferred hath ;
And without which,difeas'd men live.

Sometime *our Good* ; sometime *his Praise* ;
And many times,ev'n both of these,
Are Cause, that he upon us layes
Discomfort,Blemish,or Disease.

3 Perhaps,if I the *Light* had seen,
The way to ruine I had gone,
Or,guiltie of offence had been,
Which me ever had undone.

Perhaps in darknes here I bide,
Because if I had light enjoy'd,
Mine *Eye* had left mine *Heart* aside,
And made my best endeavours void.

4 Whate're the cause thereof hath been,
Thou L O R D, art pleased it should be so ;
And with thy *Justice*, I have seen
Thy *Mercy*,hand in hand,to goe.

In thy good pleasure,I therefore,
Without repining am content ;
And,will be thankfull evermore,
For whatsoever thou hast lent.

5 My

5 My want of an *externall-sight*,
 With *inward-light*, supplie thou so,
 That I may walk that path aright,
 In which thy *Children* ought to go.
 Yea, be my *Watchman*, and my *Guide*,
 My *Mind* and *Body* to direct;
 That nothing lead my heart aside;
 Or injure me through this defect.

HYMN XLVIII.

For a Cripple.

The Cripple is here taught to comfort himselſe in his infirmities, by taking notice that Bodily Croſſes may maybe furtherances to our Spirituall performances; and pledges of Gods favour, &c.

Sing this as the LORDS Prayer.

THOUGH in my limbs I cripl'd am,
 (Which for ſome works diſableth me)
 My *Tongue* as yet, is not ſo lame,
 But that my *Voice* may tuned be.
 In *Song* I may GODS love advance;
 Though him I praife not in the *dance*.
 2 And cauſe I have, to ſing his praife,
 Who humbled me by this defect:
 For where he loves, the Rod he laies,
 And all his children doth correct.

Thoſe

Those,therefore,whom he chaſt'neth not,
No Children are by him begot.

3 Some *Croſſe*,all humane Fleſh muſt bear
The *Spur*,or *Clog*,we all do need :
For ſlow,or elſe to raſh we are ;
And,of our duties take no heed.

Yea,sweeteſt bleſſings we contemn,
'Till ſome affliction ſharpens them.

(4 G O D ſhrunk a ſinew in his thigh,
And ſent him halting to his grave.)
Whoſe prai'r be did not then denie,
But,therewithall a bleſſing gave.

Oh! if ſuch Faith were found in me,
My *Lameneſſe* might a *Bleſſing* be,
5 Therefore,oh L O R D, increaſe thou ſo
The little Faith which I retain ;
That,more believing I may grow,
That in thy *grace*, I may remain ;

And,that my Frailtie keep me may
From erring far out of the way.
6 Be thou my *Staffe*; be thou my *Prop*
(As from the cradle thou haſt bin)
And ſtill maintain in me,the hope
Which I,till now have lived in.

So ſhall I miſſe my *Limbs* the leſſe,
And thy *free-mercy* ſtill confeſſe.

H Y M N

HYMN XLIX.

For a Nurfe.

*Nurfes by ill diet, diftemper'd affections, or want of
heedfulneffe, may be hurtfull to their Nurfe-Child-
ren. Therefore, when they fmg to quiet their
Nurfings, the repetition of this Song may perhaps
remember them how to order themfelves, and what
care to take of their charge.*

VHen *Sampfons* Mother was foretold,
What Son ſhe in her wōb ſhould bear;
A *Dyet*, ſhe was taught to hold,
And warn'd whereof ſhe would beware.
Whereby, their foll'wing good effects,
To him, who did from her proceed;
Diſcretion from the ſame collects,
That *Nurfes* warlike ſhould feed.
2 For though it is thy bleſſing, LORD!
Which gives the temper we deſire;
Thou, thereunto do'ſt means afford;
And, heedfulneſs in us require.
That knowledge, therefore, grant thou me,
That love, that conſcience, and that care,
VWhich in thoſe *Women* ought to be,
VWho choſe for *Foſters Mothers* are.

3 Crowne

3 Crown thou my *Pains* with good successe,
 That comfort therein may be found.
 My *Babe* from fire, from water bleffe,
 Preserve him quiet, safe and found.

Let not my *Milke*, thereto convey
 Those humors, which may either bend
 The *mind* unto a vitious way ;
 Or else, the *Bodies* health offend.

4 But let my *Body* and my *mind*,
 Be tempred still, and ord' red so ;
 That helps thereby this *Childe* may find,
 In virtue, and in strenght to grow.

And lest, when I my best have done,
 From me more *Ill* then *Good*, he drawes ;
 Vouchsafe *Him* grace my sins to shun,
 And to be govern'd by thy *Larwes*.

H Y M N L.

For a Almesman or Woman.

*Almes-men for whom Charitie hath provided, have
 leasure, and speciall cause to praise GOD for his
 loving providence : And this Hymn is prepared
 to remember them, with what thankfulnesse they
 should be alwaies affected.*

Sing this as the 25. Psalm.

IT is LORD, of thy grace,
 That when we needie were,
Food,

Food,Rayment,and a Dwelling-place,
Thou didst for us prepare.

For when we were afraid,
Through want,opprest to be;
We had relief,and timelie-aid,
To us vouchsafed by thee :

2 When *means* nor *pow'r* we had,
Things needfull to provide;
Then Strangers were our helpers made,
And have our want supplide,
Yea,some that heretofore,
Did earn their bread with sweat;
Now labour lesse,and yet have more,
Then they were wont to eat.

3 *Warm-clothed* ev'rie day,
Well-hous'd we likewise be ;
For which we nothing are to pay,
But *heartly-thanks* to thee.
L O R D, thankfulness is all
Which thou of us dost crave :

And that *Rent-service* is but small,
In lieu of what we have.

4 Much better men,are fain
(And some lesse able too)
For courtest bread,to take more pain,
And oft without it go.

Sometime,when far from home
They seek their dailie hire,
Wet,cold,and hungrie,back they come ;
And find nor bread,nor fire.

5 Mean

5 Mean while at ease we bide,
In lodgings warme and dry :
And, others do those things provide,
VVhich may our want supplie.
So that, if heed we give,
To what we do enjoy,
The quiett kind of life we live,
And freest from any.
6 VVe praise thee, LORD, therefore,
And *thee* most humble pray,
To keep us thankfull evermore,
And faithfull in thy *way*.
That in this leasure, now,
For Heav'n we may prepare,
And not in *Soul*, more wretched grow,
Then we in *Body* were.
7 Them, LORD vouchsafe to blessie,
By whom, those helps we have ;
And let them still in *thee* possesse,
The fruit of what they gave ;
And since they did befriend
The poore in time of need ;
Let still thy *Mercy* down descend,
On *them*, and on their *seed*.

H Y M N

HYMN LI.

For a Rich-man.

*This Hymn was composed, that it might occasion
Rich-men to be more often mindfull what hinderance
their wealth may be to their best happines, the
same being immoderately affected, ill gotten, or
misemployed, &c.*

S Aid (not causlesse) it hath bin,
That a man of large estate,
Doth an entrance hardlie win,
Through the blest cœlestiall gate.
For as *Riches* do increase,
Wants abound, *Contents* are lesse ;
Great Affaires augmenting care,
For the Soul no leasure spare.
2 Leasurelesse if he did seem,
Who had taken but one *Farme* ;
If the purchase of one *Teem*
May occasion so much harm,
As to keep away a *guest*,
From that great *Almighties* Feast ;
When at leasure will he be,
That hath twentie *Farmes* to see ?
3 Rich I am suppos'd, oh LORD !
By that wealth which I possesse ;
X And

And for what thou do'st afford,

Thy free Bountie I confesse.

Yet such wants I find therein,

That I *get* not all I *win* :

And what once our *Saviour* said,

Makes my heart sometime afraid.

4 For when *wealth* exceeds the bound,

Which doth answer our *degree*,

Snares, and *baits*, therein are found,

Whereby choaked we may be.

Yea, I find it ev'rie day,

Wooing so my heart away,

That unlesse thou keep me true,

I may bid thy love adue.

5 Therefore, LORD, thy grace augment,

As my *Riches* are increast ;

Those insertions to prevent,

Wherewithall they may infest.

Let them nor possesse my heart,

Nor afflict it when we part.

Nor be purcha'd at their cost,

Who themselves for wealth have lost.

6 Though a *Rich man* hardlie may

Find an entrance into blisse ;

Yet through *thee*, oh LORD, the way,

And the passage easie is.

If we can but willing be,

To forsake our wealth for thee,

Or bestow it on the poore :

'Twill enlarge heav'n's narrow *Doore*.

7 Let

7 Let,oh ! let me still have care,
 So to husband what I have;
 That I lose not what I spare,
 Nor grow poore by what I save;
 Only what I need is mine;
 All the rest,oh LORD! is thine;
 Which if I misuse or waste,
 Must be answer'd for at last.
 8 To that *Audit*,e're I come,
 Let me reckon by my self,
 How I *gain'd*, or *parted from*,
 Ev'rie parcell of my pelfe.
Goods-misgot let me restore;
Wealth mispent let me deplore;
 And before I *Judgement* have,
 Judge my Self;and pardon crave.

HYMN LII.

For a Poore man.

Povertie needeth Counsell and Consolation, therefore that (when it is wanting from others) Poore men may administer comfort to themselves, and be assisted by expressing their wants to the supplier of all necessities;this Hymn is offered unto them to be sung to that purpose.

Sing this as the 15.Ps:me.

X 2

Some

SOME think there is no earthlie state,
To be abhorred more ;

Or more deserving feare or hate,
Then to be mean and poore.

Yet such a *Portion* I have got,
That I am *needly* made :

Yea, this is fallen to my Lot ;
And yet I am not sad.

2 For *Earth*, and all that therein is,
The LORDS possessions be :

Both he is mine, and I am his,
Who hath enough for me.

The *Rich* their own *Providers* are ;
Yet sometimes they have need.

But GOD hath of the poore a care,
And them doth alwaies feed.

3 Though *Povertie* seem grievous may,
(And much afflicteth some)

It is the best and safest way,
Vnto the *World to come*.

For, *Poverty* in her extream,
Nor tempts, nor so perverts,

As great *Abundance* tempteth them,
Who thereon set their hearts.

4 Therefore, that ev'ie man might grow
With his estate content ;

Thy SON, oh GOD ! this way did go,
When through this world he went.

He wealth and honour prized not.
(Though we now prize it high)

And

And *Satan*,therefore,nothing got
 By tempting him thereby.
 5 LORD,though I do sometime complain,
 That *outward-means* are scant,
 And would affume that luggage fain,
 Which I but think I want ;
 Yet when I mind how poore a life,
 My *Saviour* liv'd on earth ;
Wealth I condemne,and all my grief,
 Is changed into mirth.
 6 Let still my heart be pleased fo,
 What e're betide me shall :
 Yea,make me (though I poorer grow)
 Contented therewithall.
 And,let me not be one of them,
 Who (in profession poore)
 Seem *Wealth* and *Pleasure* to contemn,
 That they may cheat the more.
 7 The works my Calling doth propose,
 Let me not idlie shun ;
 For,he whom Idlenesse undoes,
 Is more then twice undone.
 If my estate enlarge I may ;
 Enlarge my love to thee.
 And,though I more and more decay ;
 Yet,let me thankfull be.
 8 For,be we poore,or be we rich,
 If well imploi'd we are,
 It neither helps,nor hinders much,
 Things needfull to prepare.

Since GOD disposeth Riches now,
 As *Manna* heretofore,
 The feeblest gath'rer got enow,
 The strongest got no more.
 9 Nor *Poverty* nor *Wealth*, is that
 Whereby we may acquire
 That blessed and most happie state,
 Whereto we should aspire.
 But if thy *Spirit* make me wise,
 And strive to do my best ;
 There may be in the worst of these,
 A means of being blest.
 10 The *Rich in Love* obtain from thee,
 Thy speciall gifts of grace ;
 The *poore in Spirit*, those men be
 Who shall behold thy face.
 LORD, grant I may be one of these,
 Thus *poore*, or else thus *rich* ;
 Ev'n whether of the two, thou please,
 I care not greatly which.

HYMN LIII.

For an Inne-keeper or Taverne.

*By the hearing, singing, or perusall of this Hymn, it is
 hoped that discret Inne-keepers will be encoura-
 ged to continue Civillitie and good order in their
 Innes; and that some who have heretofore neglected
 the same shall be hereby provoked to be more orderly
 hereafter.*

Sing

Sing this as the former.

Most men repute a *Common Inn*,
 For ev'rie person free
 To set up there a Stage, where Sin
 May boldly acted be.
 And when prophane and rude excesse,
 Their prizes there may play,
 The Civill Guest is welcomlesse ;
 And wished then away.
 2 *Inns* were to better ends ordain'd ;
 And better wereimploy'd :
 For Virtue there was entertain'd ;
 And needfull Rest enjoy'd.
 Yea, though our Calling many scorn,
 And brand it with disgrace,
 Our *Saviour* in an *Hoftry* born,
 Hath sanctifide the place.
 3 His Grandame *Rahab* kept an Inn ;
 And blessed *Paul* thought fit,
 His *Hoast* should have remembred him,
 Ev'n in the *sacred-writ*.
 There *Sanctitie* her lodging had,
 With *Piety divine* ;
 Their *Inns* were *holy-Chappels* made,
 And so I wish may mine.
 4 A drunken and a prating *Hoast*,
 To Fools yeelds much delight ;
 And by his wiles, their needlesse Cost,
 Is doubled ev'rie night.

X 4

But,

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And,there,(much more then I have done)

Him, welcome I will make.

For, not a *Stable*, but my *breaſt*,

Shall be his lodging Roome.

And, mine own *heart*, to give him reſt,

A *pallet*, ſhall become.

H Y M N L I I I.

For, Taylors, Millers, and Weavers.

Moſt men of theſe Trades, are either greatly ſlandered, or very guiltie of deceit and falſhood: Therefore, that ſuch as be faultie may reprove themſelves; and, that ſuch as are innocent may be cheriſhed in their honeſty; this Hymn was composed.

Sing this as the former.

IT is too much, that, in my heart,

Corruptions I retain,

Which make me from thoſe waies depart,

Wherein, I ſhould remain.

Yet, in my *Calling*; Stumblings are

By other men eſpide,

Whereof, unleſſe I can beware,

I, ſoon may ſwarve aſide.

2 Occaſions of a *ſhamefull ſin*,

Are offered, ev'ry day.

And, few of us have backward bin,

To put the ſame away.

X 5

Long

Long custome, doth in most beget
Opinion and belief.

That 'tis no fault, or else not great,
To be a *daily Thief*.

3 The Devill finds excuses out,
Which being used long,

Perfwade us to become in doubt,
If *thieving* be a wrong.

And at the length,so impudent,
It causeth us to grow ;

That we do fearlesslie assent
To act what ill we know.

From this degree of guiltineffe,
Preserved let me be ;

From Sins by *custome* seeming lesse,
Oh LORD deliver me.

If I be good no *trade* so bad,
But yeelds an honest gain :

And him that's naught,no course or trade,
Will honestlie maintain.

4 If love to Goodnes,move me not
Vprightly still to deal ;

Make me observe their *Lowfie-lot*,
Who use to filch and steal :

For they are beggers in the end ;
Or if they wealth obtain,

On lust and pride,their children spend,
What they by *thieving* gain :

6 For love of Righteousnes therefore,
Let me be still upright.

And,

And why fuch things on them befall,
We oft confefsed here.

Yet otherwhile,our confcience may
(While we perform our part)

To us in fecret truly fay,
Their doom is our defart.

3 If we therefore,who often view
What *Sin* on *Sinners* drawes ;

And are the men who do purfue,
The fentence of the *Laws* ;

If we our dangers will not fee,
By what on others lights ;

The greater will G O D S vengeance be,
When he in anger fmites.

4 LORD, fo inſpire my heart with grace
Reform,renew me fo ;

That with *good confcience* in my place,
My duties I may do.

From being partiallie inclinde,
For gain,for love,or fear ;

From harſhnes where I may be kind,
Preſerve me ever clear.

5 So when to call me to my doom,
Thy *Sergeant* thou ſhalt fend ;

I need not be afraid to come,
But gladlie thither wend.

For though no *Rightouſnes* of mine,
Thy Censure may abide :

It being vailed ore,by thine
I fafelie may be tride.

H Y M N

HYMN LVI.

For a Jayler.

Jaylors have at one Time or other, men of all estates and conditions in their custody, as well good as bad ; Therefore, it is not impertinent to encrease the means whereby they may be made or preserved honest and mercifull men ; which may be somewhat furthered, by this Meditation.

Sing this as the X. Commandements.

THOUGH, we have got an *evill-name*,
And, *cruell-men* reputed are ;
We may not be so much to blame,
As, to the vulgar, we appear.

With such as have not well been taught,
We chiefly deal ; and, such as they
On us, an *Ill-report*, have brought ;
Which, will not soon be blown away.

2 If we be kinde, to such as these ;
They, for our kindnesse, us undo :
If then, we give them *little-ease*,
They, raile at us, for doing so.

And, most, who their just suffering see,
(Misjudging that, which they perceive)
Suppose us mercilesse to be ;
When, better things, they should beleieve.

3 The *Common-wealth* doth alwaies need
That service, which it calls us to,

And

And, many mischieves would succeed,
Should all men, unrestrained go.

Good-men, have this way, been employ'd:

And, by the tender hearts, of such,

Good-men, have, likewise, ease enjoy'd ;

And, comforts, which they needed much.

4 Yea, though fooles count it, no disgrace

Offenders, thus, to keep in hold ;

An *Office*, of that *Trust*, it was,

And honourable, thought of old.

And, if we be not *men of trust*,

To whom, such places, now, belong :

They, who conferrd them, are unjust ;

And, much, the *Common-wealth*, may wrong.

5 When *Joseph* was in prison bound,

(Though great he were, who laid him there)

He, kindnesse in the *Jayler*, found ;

Because, he guiltlesse did appear.

Yea, many blessed *Saints* of G O D,

When they by *Tyrants* were oppress'd ;

(And no compassion found abroad)

Found mercy, in a *Jaylers* breast.

6 Oh L O R D ! let mercy never faile

Within my heart, a place to finde.

Though I be Keeper of a *Jayle*,

Yet, let me keep, an *honest-minde*.

Discretion give me, to perceive

What men, I strictly should restrain :

And, when I libertie may give,

Yet, in my place, upright remain.

7 Keep

7 Keep me, for evermore, a friend
To those, that are sincerely thine ;
And, thy compassion, L O R D ! extend
In life, and death ; to *me*, and *mine*.

And, let my *Servants*, all, I pray
Be *faithfull-Servants* unto thee :
That, at the great *Affizes-day* ;
I, and my household, fav'd may be.

HYMN LVII.

For a Prisoner.

*Men in Affliction are somewhat eased when they
can finde words whereby to expresse their suffer-
ings ; To help them who want expresseion of their
endurance, in imprisonment ; and, to remember
prisoners, of such Meditations as are pertinent to
their condition, is the intent of this Hymn.*

I, Whom of late
No thraldome did molest ;
Of that estate,
am, wholly, dispossess.
My feet, once free,
Are, strictly now confin'd ;
Which, breeds in me,
A discontented mind.
2 Those prospects faire,
Which I was wont to have ;
That

That wholfome aire,
 Which fields and medows,gave ;
 Are changed, now,
 For clofe unpleafant cells :

Where *fecret-woe*,
 And, *open-forrow*, dwels.

3 Infteed of *Strains*,
 Delightfull to mine care,
Gives, bolts and *Chains*
 Are all my mufick, here :
 And, ere I get
 Thofe things, for which I pay,
 I muft entreat,
 With patience, in delay.

4 To feed, or fleep,
 To work, or take mine eafe ;
 I, now, muft keep
 Such houres, as others pleafe.
 To make me fad,
 Complaints are likewise heard ;
 And often made,
 Of wrongs,without regard.

5 LORD ! as I ought,
 My freedome had I us'd ;
 Of this, (no doubt)
 I might have been excus'd.
 But, I confeffe,
 The merit of my fin,
 Deferves no leffe,
 Then hath inflicted bin.

6 Let

6 Let not, oh G O D !
My sin, thine anger move :
But, let this Rod,
Correct my faults in love.
With patient minde,
Let me thy stripes endure ;
And, freedome finde,
When they have wrought their cure.
7 Whilst, here, I bide
(Though I unworthy be)
Do thou provide
All needfull things, for me.
And, though friends grow
Vnkinde, in my distresse ;
Yet, leave not thou
Thy servant, comfortlesse.
8 So, though in thrall
My *body* must remain ;
In *minde*, I shall
Some freedome, still, retain.
And, wiser made
By this restraint, shall be,
Then, if I had
Vntill my death, been free.

H Y M N L V I I I.

For a Prisoner condemned.

*I have often observed that prisoners condemned,
for want of good counsell, have ill spent the short
time*

time assigned them to live ; otherwhile in a desperate Jollitie ; and otherwhile in excessive discomfort ; therefore, this Hymn is offered as a help to settle, and prepare their mindes for death.

Sing this, as, VVe praise thee G O D.

NOW, I perceive a G O D there is
 That searcheth out my wayes ;
 And that whener I do amisse,
 His eye the same furvayes.
 Yea, now, I know, he knows that thing
 Which I thought known of none :
 And, can to light those actions bring,
 Which are in darknesse done.
 2 As thou, oh L O R D ! hast found me out,
 So, let me finde out *thee* :
 That, of thy grace, I may not doubt,
 Though gracelesse yet I be.
 And, to the Crosse, though I was brought,
 Ere I my Guilt could rue ;
 Since, now, thy *mercy*, is befought,
 To me, thy *Mercy* shew :
 Touch thou my heart with true remorse,
 For what, I have misdone :
 That, it may truly hate the Course,
 Which I till now have run.
 And, let, oh L O R D ! some recompence
 From thy free hand, be daign'd ;
 To all, who have, by my offence,
 Wrong, losse, or grief, sustain'd.

4 Let

- 4 Let not the horror of my fact,
My guiltie Soul oppresse ;
Nor fear, nor hope, my minde distract ;
Nor sorrow, me oppresse.
But, let me with, true penitence,
Before thy throne repaire ;
Emploring grace, for my offence,
With fasting, and with pray'r.
- 5 And, though the *Sinners way*, I trod,
Whilst I had freedome here ;
Let, unto me, in death, oh G O D !
The *Gate of Life*, appear ;
That, when the *Late* shall stop my breath,
As *Justice* doth decree,
I, through the dreadfull *shades of Death*,
May finde, a *path* to thee.
-

H Y M N L I X.

For a Prisoner at the place of
Execution.

It is usuall for Prisoners brought to suffer for death, to Sing at the place of their execution, that they may testifie their hope of a joyfull Resurrection ; and of mercy in the world to come ; in the expression of which hope, this Hymn assisteth, and intimateth with what Meditations, they should be exercised at their suffering.

Sing

Sing this as the former.

WHen *Achan* for his lawleſſe-prize,
 A cenſure ſhould receive,
 His pious Judge, did him adviſe,
 To G O D, the praife to give.
 For, when our ſins we do confeſſe,
 We make his *Juſtice* known ;
 And, praife the wayes of *Righteouſneſſe*,
 By blaming of our own.
 2 L O R D ! I have well deſerv'd the doom,
 By which condemn'd I am :
 And, to this place, I now am come,
 'To ſuffer for the ſame :
 In hope, through my firme faith in thee,
 And for thy mercies cauſe ;
 That, this, ſhall my *laſt ſuffering*, be
 For breaking of thy *laws*.
 3 Behold not L O R D ! behold, thou not
 With Countenance auſteer,
 The Crimes, which do my Soul beſpot,
 And fill my heart with fear :
 But, ſince I have repented them ;
 Since, I, in thee beleave ;
 And do likewise my ſelf condemn,
 Do thou oh L O R D ! forgive.
 4 Though with diſgrace, caſt forth I am,
 And, thruſt from *living-men* ;
 L O R D ! Let me not appear with ſhame,
 When I appear, agen.

Yea,

Yea, though this *way*, to thee I come,
 And, have my *Lot* mispent,
 Thy *wastfull-Childe*, receive thou home ;
 Since, he doth now repent.
 5 Them comfort who are filld with grief,
 This *end* of mine to see.
 Let my sad fall, and my lewd life,
 To others, warnings be.
 Oh ! let all those, who see me clime
 This *mountain of disgrace*,
 Amend their lives whilst they have time,
 And, Vertues path embrace.
 6 Once more, I, for my self, oh L O R D !
 Of thee do humbly crave,
 That, thou the mercy wouldst afford,
 Which, now, I seek to have.
 But, longer why do I delay
 This bitter Cup to drink ?
 Thou knowest L O R D ! what I would say ;
 Thou knowst what I can think.
 7 My heart speaks more then wordsexpresse,
 And, *thoughts*, the language be,
 By which the sinner, in distresse,
 Speaks loudest unto thee.
 The *world*, therefore, thus, turning from ;
 Of her, I take my leave :
 And, L O R D ! to thee ; to thee I come ;
 My *Spirit*, now, receive.

H Y M N

HYMN LX.

For a Poet.

Poets are prophets ; *not only in the vulgar accepti-
on, among humane Authors, but so called also
by Saint Paul, Tit. 1. 12. By this Hymn there-
fore, such Poets as are not past grace, may be
remembered to exercise their facultie to that end, for
which it was given unto them, by G O D.*

BY Art, a Poet is not made.
For (though by Art, some better'd be)
Immediatlie his gift he had
From thee, oh G O D ! from none but thee.
And fitted in the wombe he was,
To be (by what thou did'st inspire)
In extraordinarie place,
A *Chaplain* of this *Lower-Quire*.
Most *Poets* future things declare ;
And *Prophets* (true or false) they are.
2 They who with meeknes, entertain
And, with an humble Soul, admit
Those *Raptures*, which thy grace doth daign,
Become, for thy true service fit.
And, though the *scapes* which we condemn,
In these may otherwhile be found ;
Thy

Thy *Secrets* thou revealest by them,
And mak'st their tongues thy praise to sound.

Such *Moses* was ; such *David* prov'd ;
Men famous, holy, and belov'd.

3 And, such (though lower in degree)

Are some, who live among us yet ;

And, they with truth inspired be,

By musing on thy *holy-Writ*.

In *Ordinarie*, some of those,

Vpon thy *service* do attend ;

Divulging forth in *holy-Prose*,

The *Messages* which thou dost send :

And some of these, thy *Truths* display ;

Not in an ordinarie way.

4 But where this *Gift* puffs up with pride,

The *Devill* enters in thereby ;

And through the same, doth means provide,

To raise his own *Inventions* high.

Blasphemous-Fancies are infus'd ;

All *holy new-things* are expel'd.

He that hath most prophanelie muz'd,

Is fam'd, as having most excel'd ;

And those are *Priests* and *Prophets* made

To him, from whom their *Strains* they had.

5 Such were those *Poets*, who of old,

To *heathen Gods*, their *Hymns* did frame ;

Or have *blasphemous-Fables* told,

To *Truths* abuse, and *Virtues* blame.

Such are these *Poets*, in these daies,

Who vent the fumes of *Lust* and *Wine* :

Then

Then, crown each others heads, with Bayes ;
As if their *Poems*, were divine.

And, such, (though they some *Truths* forefee)
False-hearted, and *false prophets* be.

6 Therefore, since I reputed am
Among these few, on whom the times,
Imposed have, a *Poets* name ;
LORD ! give me grace to shun their crimes :

My precious *gift*, let me employ
Not (as imprudent *Poets* use)
That *Grace*, and *Vertue*, to destroy,
Which I should strengthen, by my *Muse* :

But help to free them of the wrongs,
Sustain'd by *Drunkards* Rymes, and Songs.

7 Yea, whilst thou shalt prolong my dayes,
LORD, all the musings of my heart,
To be advancements of thy praise ,
And, to the *publique-weal*, convert :

That, when to dust I must return,
It may not justly be my thought,
That, to a *blessing*, I was born,
Which by abuse, a *Curse* hath brought.

But, let my, conscience, truly say,
My Soul in peace departs away.

H Y M N

HYMN LXI.

For them who intend to settle in *Virginia, New-England*, or the like places.

Many depart every yeare from this Ile, to settle in Virginia, New-England, and other parts of America, whose happinesse I heartily desire ; and whose contented well-being in those places, might perhaps be somewhat furthered by such Meditations as these : And therefore, to those who please to accept thereof, I have recommended my love in this Hymn.

Sing this as, We praise thee G O D.

L O R D, many times thou pleased art,
 Thy servants to command
 From their owne Countries to depart,
 Into another Land ;
 That thou maist there, a *dwelling place*
 Vpon their feed bestow ;
 Or else to bring thy *saving-Grace*,
 To those to whom they go.
 2 To whatsoever end it were,
 That hither I am sent ;
 To do thy *Will*, and serve thee here,
 It is my true intent.
 And humbly I of thee require
 That as thy *Will* to do,
 Y Thou

Thou hast inclined my *Desire* ;
Then grant *performance* too.
3 From old acquaintance,from my kin,
And from my native home,
My life anew,here to begin,
I by thy leave am come :
And now,the place of my abode,
Appeareth unto me
Another World ; yet here oh GOD !
My GOD thou still shalt be.
4 This *Land* is thine,aswell as that,
From which I lately came :
Thy holy *Word* this Light begat ;
The Heav'ns are here the fame.
Sun,Moon,and Stars,as well as there,
The Seasons do renew :
The *Vapors* drop their fatnes here ;
And thy refreshing dew.
5 Oh ! let the *Son of Righteousnes*,
Thy *Truth*,and *Grace divine*,
Within ths *uncouth Wildernes*
With brightnes also shine.
That we and they whom here we find,
May live together fo,
That one in *Faith*,and one in *mind*,
We by thy Grace may grow.
6 Since to that place,we seem as dead,
From whence we be remov'd ;
The Follies which with us were bred,
The Sins which there we lov'd ;
Here

Here, let us bury on the shore ;
That they may not be seen,
And learn'd by those, that heretofore,
So wicked have not been.
7 But innocent, oh LORD, and wife,
Let our Demeanors be ;
That they, whose rudeness we despise,
No ill example see.
But, taught as well by *Deed*, as *Word*,
So let their Good be fought,
That they may *Room* to us afford,
As due for what we brought.
8 And let the *Place*, from whence we came,
To us be still so dear ;
That we nor injure, nor defame
Church, *Prince*, or *People* there.
But let us pass our Censures now,
Vpon our selves alone ;
And, by our Conversation, show
What best is to be done.
9 Make us contented with that *Lot*,
To which we now are brought.
Let that which may not here be got,
A needles thing be thought.
For this he may suppose with ease,
Who by the *Natives* heeds,
With how few things their minds they please,
How little *Nature* needs.
10 Let all our *Labours* be for *Life* ;
Our *Life* unto thy *Praise* ;

Not needlessly augmenting Grief,
 Or Paine, by vain Affaies.
 That though our *Traſh*, be not ſo much,
 As other Countries have,
 We may in *Graces*, be as rich,
 And *inwardly*, as brave.
 11 So when the courſe of *Time* is run,
 And, *GOD* ſhall gather all
 That liv'd betwixt the riſing-Sun,
 And Places of his fall;
 Our friends that fartheſt from us are,
 Shall meet with Joy again;
 And they and we, who now are here,
 Together ſtill remain.

HYMN LXII.

The Authors Hymn for himſelfe.

*He praiſeth GOD for converting his many troubles
 and afflictions to his advantage; deſiring thoſe Me-
 ditations may not be profaned by his failings; but
 that he may live ſo in this life, that he may be ad-
 mitted to the Quire of Angels in the life to come.*

Great Almighty King of Heav'n!
 And *one-GOD*, in *Perſons-three*;
 Honour, Praiſe, and Thanks be giv'n,
 Now, and evermore to thee.

Who

- Who hast more for thine prepar'd,
Then by words can be declar'd.
- 2 By thy Mercies I was taken
From the pits of mirie clay ;
Wherein, wretched and forsaken,
Helples, hopeles, too I lay.
And, those comforts thou didst give me,
Wherof no man can deprive me.
- 3 By thy grace, the Passions, troubles.
And what most my heart oppress'd,
Have appear'd as aerie bubbles,
Dreams or fuff'rings but in jest :
And with profit that hath ended,
Which my Foes for harm intended.
- 4 Those afflictions, and those terrors,
Which did Plagues at first appear ;
Did but shew me what mine errors,
And mine imperfections were.
But they wretched could not make me ;
Nor from thy Affection shake me.
- 5 Therefore, as thy blessed *Pfalmist*,
When his warfares had an end,
(And his dayes were at the calmest)
Pfalmes, and *Hymns of Praises* pend ;
So my rest, by thee enjoy'd,
To thy Praise I have imploy'd.
- 6 LORD, accept my poore endeavour ;
And assist thy *Servant* so,
In well-doing to persever,
That more perfect I may grow ;
- Y 3
- Ev'ry

Ev'ry day more prudent,meeker,
And of thee a *Faithfull-seeker*.
Let no passed sin or folly,
Nor future fault in me
Make unfruitfull or unholy,
What I offer now to thee :
But with favour and compassion,
Cure and cover each transgression.
8 And with *Isr'l's* Royall *Singer*,
Teach me so *Faith's* Hymns to sing ;
So thy ten string'd *Law*,to finger ;
And such musick thence to bring,
That by Grace I may aspire,
To thy blessed *Angell-Quire*.

ALTHOUGH my *Muse* lies yet far short of those,
Who perfect HALLELUIAHS can compose:
Here to affirme, I am not now afraid,
What once (in part) a Heathen *Prophet* said,
With sleighter warrant (when to end was brought
What he for meaner purposes had wrought.)

*The work is finish'd, which nor humane pow'r,
Nor Flames, nor Time, nor Envy shall devour,
But with Devotion, to GODS praise be sung,
As long as Britan speaks her English-tongue,
Or, shall that Christian-Saving-Faith profess,
Which will preserve these Isles in happines,
And (if Conjectures faile not) some that speak
In other Languages, shall notice take
Of what my humble Musings have compos'd ;
And by these Helps more often be dispos'd
To celebrate his Praises in their Songs ;
To whom all Honour, and all Praise belongs.*

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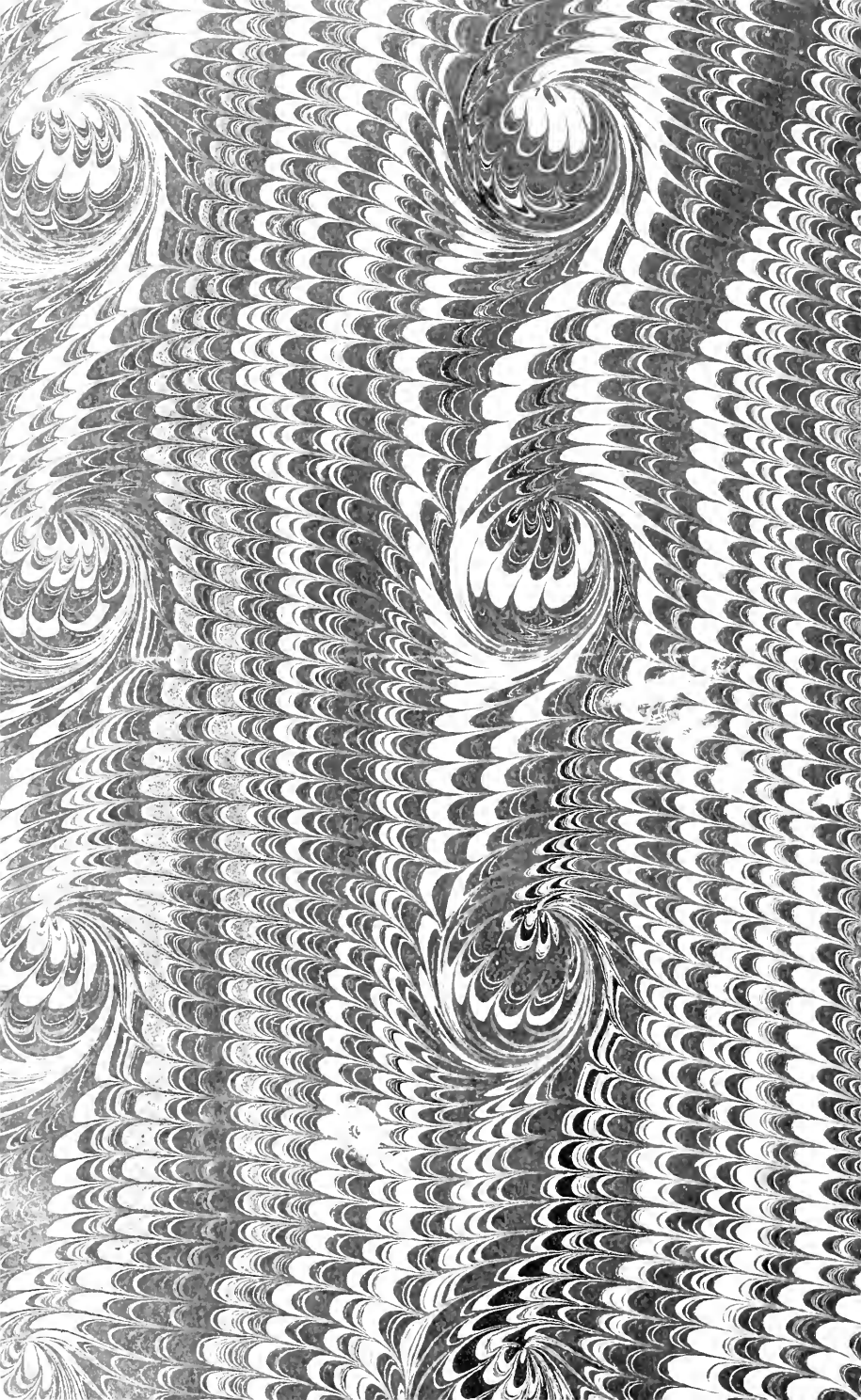
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